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OVEMBER

CENTS

Hidden Life of Man
by Charles Fillmore

The Art of Appreciation
by Richard Lynch

AGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

†

JESUS CHRIST IS NOW HERE QUICKENING ME WITH THE HEALING POWER OF SPIRIT, AND I AM RESTORED TO HEALTH AND WHOLENESS.

★ ★ ★ ★ ★ ★

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

THE OPULENCE OF GOD IN CHRIST ENRICHES MY MIND AND RADIATES ITS SPLENDOR INTO ALL MY AFFAIRS.

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
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HIDDEN LIFE OF MAN

"But if the Spirit Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will revive your deadened bodies by His indwelling Spirit" . . . "For as the Father hath life in himself, even so gave he the Son also to have life in himself."

BY CHARLES FILLMORE

"YOUR LIFE IS HID with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory." Why should life, the essential element in man's existence, be hid from him? The answer is that not only life but all the essential elements of man are hid from him.

The development of the soul is a long voyage of discovery by man among his hidden abilities. Man begins conscious existence as a naked "I." But whatever he names the images that come within his ken, that they are: "whatsoever the man called every living creature, that was the name thereof." Jesus considered faith the outstanding idea through which man could move his hidden powers into visibility. "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

Shakespeare, the poet, enlarges upon the power of the creative imagination to bring to earth that which exists in the heavens:

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth

The forms of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name."

Jesus illustrated the same gripping and loosing power of the mind when He said to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Man mentally is the open door through which Infinite Mind flows out to the universe. God has concealed Himself in man and provided him with infinite capacity for releasing infinite ideas from an infinite source.

The concept of man as finite, and of the finite as unable to comprehend the infinite, is a mortal thought and quickly fades out when the searchlight of Omnipresence is turned upon it.

■ ■ WHEN THE "hidden man" in Jesus was talking, He called Himself the Son of God. When the visible man was talking He called Himself the Son of man. All the essential elements of the Son of God are in the Son of man, but the Son of man is not yet aware of that fact. To become aware or conscious of those elements—life, love, intelligence, substance, and so on—is the great work of the Son of man in conjunction with the Son of God. When man looks "up to heaven"—i. e., identifies himself with his spiritual source—he contacts the light concealed in the atoms of soul and body and is glorified. "And lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee . . . I glorified thee on the earth, having accomplished the work which thou hast given me to do."

The popular historical and personal teaching about Jesus and His relation to the human family has so enlarged Him and belittled us that we have lost sight of the intimate relation that exists between His development and ours. He had to overcome the ignorance and sins of the

flesh as we have to overcome them, and His prayer, words, and even acts are fitted to our use. The Spirit that resurrected the body of Jesus is common to us all and exists in every man, woman, and child. An up-to-date translation of Romans 8:11 is as follows: "But if the Spirit Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will revive your deadened bodies by His indwelling Spirit" (Fenton).

There is not even an "if" in this question of the indwelling life of the Spirit in the body. Biological science says that the germ cells of our body have come down to us from our remotest ancestors. So it is true that the same carriers of spiritual life exist in our body that existed in Jesus' body and that they can be released in our body as He released them in His.

This resurrection of deadened cells is the real resurrection that we can begin at any time we may elect. The process of releasing the deadened cells of the flesh starts in the mind and from the mind is transferred to the body. Jesus cleared up all questions on that point when He said, "I am the resurrection, and the life." "I am" is the focal point in the mind around which revolve the dynamic ideas of the Spirit that break open and release the imprisoned elixir of cell life.

▪ ▪ As CERTAIN insects when laying their eggs provide food for the progeny, so Infinite Mind provides for man. In his early unsophisticated innocence man partook freely of the fruits in the Garden of Eden, Eden being a symbol of the universal ether in which modern science says we live. But according to the Jehovistic allegory, man developed initiative and, instead of listening to the voice of intuition, allowed sensation (the serpent) to lead him to excess of pleasure ("good") and the reactionary pain ("evil") that always follows. The desire for sensation, and more sensation, storms the very issues of life in the

body, and the nerves are shocked and then left unstrung until they finally break into a tangled mass (prostration).

When in its long journey the soul reaches the place where the nerves fail to carry the impulses from the nerve centers to their appointed places, it has a sense of lowliness and nakedness. It is no longer warmed, loved, and fed by the spiritual substance so lavishly provided by omnipresent Mind. Then the Genesiac allegory tells in vivid figures of the final severance of man's inspiration and the spiritual attributes that had so lavishly supported him: "Therefore Jehovah God sent him forth from the garden of Eden."

At this point man ceases to live on the spiritual essences of Being drawn to him by his mind. He becomes a "tiller of the ground": "In the sweat of thy face shalt thou eat bread."

This lapse of the human family and fall from the ether to the earth may seem a fairy tale to those who have so long struggled in the meshes of sensation that they are dead to the radiations of the finer forces of soul and spirit. But the spiritual ego in man has never fully broken the golden cord that links it with its divine source.

A great awakening and restitution came with the advent of Jesus Christ; "for as in Adam all die, so also in Christ shall all be made alive."

▪ ▪ THE DELUSIONS and deceptions of those in sense consciousness are so many that even an index of them would fill volumes. Yet those who are repeatedly being deceived and disappointed cling tenaciously to the belief that they can unravel the tangled web of life without recourse to Divine Mind. Jesus, acknowledged to be the wisest teacher that ever lived, said that He could do nothing without the Father. Yet man,

"Proud Man,
Drest in a little brief authority,

Most ignorant of what he's most assured . . .
Plays such fantastic tricks before high heaven,
As make the angels weep."

Man was not created to "suffer the slings and arrows of outrageous fortune." Man was created to enjoy God and bask in the bliss of eternal life. That we are not realizing this is not the fault of God. It is the fault of man, the prodigal son, who is in a "far country" perishing for lack of that abundance which exists in the Father's house, the universal spiritual ether.

Our advanced physical scientists are the intellectual prophets of the soul. They announce that the slow process of nature can be shortened and everything necessary to man's sustenance extracted direct from the ether. This is a chemical approach to that storehouse of God which Spirit beholds and appropriates through mind. Man came forth from Spirit-mind and has stored up in soul and body all the elements of that creative mind. Streams of elemental force constantly flow through the ether and through all its allied expressions, including man's soul and body.

Professor Millikan says that he has discovered the cosmic ray, which is far more penetrating than any other yet detected by science. Cosmic rays are bombarding our planet and everything in it and around it with an energy beyond words to describe. Here we have scientific corroboration of the baptism of the Holy Spirit, told about in many passages of Scripture.

A certain school of physicists holds that the universe is losing its energy and will eventually become cold and lifeless. Professor Millikan and his followers hold that the contrary is true, that there is an unseen life force baptizing everything with cosmic life from an unseen and unknown source and that this newly discovered cosmic ray is tangible proof of their claims.

■ ■ RATIONAL BIBLE students see in the Edenic allegory a symbol of scientific facts. The four rivers of Eden represent the four great cosmic life-giving activities of Divine Mind. These four rivers flow not only through the cosmic ether but also through all the crystallizations of the ether, including man's soul and body. Man's kingdom or control center is within, and from that center he can connect with universal life. "For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man."

Here Jesus concisely states the law of the action and reaction of life and man's authority over it. Spirit life is the first and most enduring of all life's activities, symbolized in the Edenic allegory as the river Pishon, "which compasseth the whole land of Havilah, where there is gold" and precious stones.

Pishon, in Hebrew, means "real existence fully diffused."

Pishon represents the Holy Spirit, third person in the Divine Trinity of Father, Son, and Holy Spirit; in metaphysical terms, mind, idea, and thought. These three are essentially one but each has its office in creation. Holy Spirit is Divine Mind executing, that is, bringing to fruition, the plans idealized by that mind. Holy Spirit is the "spirit . . . of power, and of love, and of a sound mind." In modern parlance we should say that the Holy Spirit is that in creation which "makes the wheels go round."

Ezekiel had a glimpse of this when he described in his vision the activity of Spirit in the wheels: "Whithersoever the spirit was to go . . . the wheels were lifted up beside them; for the spirit of the living creature was in the wheels."

The Holy Spirit is the animating principle of all existence and because of the intimate presence of this spirit in carrying on and sustaining both mind and body it seems to

be peculiar to each individual; in other words, it represents the personality of God and is designated in the Scriptures as "He."

■ ■ "WHICH COMPASSETH the whole land of Havilah." Havilah means "virtue born of trial; struggle of elementary life."

Here is pictured the war between Spirit and flesh, mind and body that Paul admitted existed in him. "For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind."

But there is "gold" and precious stones in that "land." The "overcomer" must go deep into the rich substance of soul and body, where he will not only find the gold (substance) he seeks but strength, power, love, life. In fact, every good thing may be brought into the life of one who delves into the secret depths of his own soul.

Spirit is the origin of everything. All the activities of the body receive their original impetus from Spirit—the various functional divisions of work are for expediency. So we read that the four rivers of Eden came from one head. The river Gihon, the second river, is the outflow of Spirit through the breath. Jesus "breathed upon them, and saith unto them, Receive ye the Holy Spirit."

Hiddekel represents Spirit in the flow of nerve fluid or plasm, and Euphrates the blood stream.

Through the realization of his innate spiritual nature man exercises authority over all the hidden issues of life in himself and his environment. "All authority hath been given" to the Son. The stage in the great drama of life is all set for man, and he is the star actor.

> "All the world's a stage,
> And all the men and women merely players.
> They have their exits and their entrances;
> And one man in his time plays many parts."

A NEW THANKSGIVING

"His compassions fail not. They are new every morning."
"And he hath put a new song in my mouth, even praise unto our God."
"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

BY JANET CRAIG

LET US APPROACH Thanksgiving this year as if it were a new holiday just proclaimed. Let us for a little while forget that it is an institution as old as our Nation, with set forms of observance. Confronting this new holiday, our attention is set upon it. "Thanksgiving!" we say. "There must be some things for which we all are supposed to give thanks as a people, and then there must be some things for which I as an individual ought to express gratitude. What are they?" So we begin to make up a new mental list of reasons for giving thanks.

We haven't been in a thankful mood before this. We have been looking to God with petition, supplication, in puzzled confusion, with resignation, perhaps even with resentment—but not with thanksgiving. What is there to be thankful for? As a nation and as individuals we have known frustration, disappointment, failure, loss, turmoil, privation. Is there anything for which we can in sincerity give thanks?

Now if we approach any new day and can find in it

no new occasion for thanksgiving, we are in a sad state and need to be prodded back to life. It means that we have incased ourselves gradually in a hard shell made up of selfishness, with a mixture of either complacency or despair. We are no longer sensitive to all the revivifying influences of the universe. We might almost as well be dead as be wholly unthankful. So let us shed this shell and stand out eager to meet and feel the blessings that are new every morning.

We do not approach the altar alone to offer our sacrifice of praise. As we look to the right and the left we see all about us the shadowy forms of the universal brotherhood pressing up to meet God. We reach out our hands and touch those nearest us, and their hands go out and touch others and others as the chorus of thankfulness goes up:

"Praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!"

As a nation, what do we hold up to God as we give thanks?

■ ■ FIRST, for the age in which we live we give thanks unto Thee, O Most High. Every age has been a good age. Every age has ministered to the souls of its children. The past was good, the future we are sure will be better, but we feel that this age is the culmination thus far. Science and invention, thinking God's thoughts after Him, have multiplied material blessings for this age—and never forget that material blessings should also be spiritual ones—thus setting us free to pursue our real calling as children of God living in our Father's world.

Secondly, we give thanks for the vast number of people of every race and creed that are setting their steps toward the heights where God dwells with man and man with God. The world is acquainting itself with God, and thereby good shall come to us all. Of course in every age

there have been those who lived in the presence of God, and God has never been without His witnesses in the world, however dark the outlook may have appeared. Elijah in his most pessimistic hour thinks he is the only one left in the world to serve God, but God tells him of the thousands in Israel alone who still stand firm. So it has been always. There are the quiet unnoticed multitudes who are the salt of the earth, the light in dark places. But today it seems as if their numbers were multiplying more rapidly. Everywhere we go we touch hands with them. We may think we are strangers in a strange place, but some word is said that has spiritual implications for the initiate, a light flashes from eye to eye, and suddenly we see with a surge of joy that we are not surrounded by strangers but by brothers.

For the millions who are now pressing into the kingdom of heaven we give Thee thanks this day, O Most High.

■ ■ THIRDLY, we give thanks for the high standards of righteousness, justice, and honor set up by our Nation. Yes, we know about the corruption, and graft and dishonesty in high places. These are the failures of weak men who have missed the mark. But in spite of all this the standards still are high. The very indignation with which we meet the uncovering of official weakness bears witness to our high standards. Once official graft and tyranny would have been taken as a matter of course. Now our indignation is like that of Christ when He cleansed the Temple. We say, "This Nation is the house of God, the repository of His blessings for mankind; you shall not make it a den of thieves."

So for the vision of the perfect state that our Nation cherishes today, we give Thee thanks, O Most High!

Fourthly, we give thanks for the pleasant little homes, for the stately great homes, for gardens and farmsteads,

for crops, for the beauty and thrift of the countryside, for cities with their busy looms and factories and marts, for constructive work, for leisure for growth, for health, for education, for awakened civic conscience, for the growth of world brotherhood, for every evidence of the prosperity of the peoples, for all agencies of human betterment, for national spiritual discernment, and for more shared blessing than we can put in a list—for all these, our wholehearted thanks, O Most High!

■ ■ As for us as individuals, we have seen clearly that we must share in the Nation's thanksgiving because we have shared in the Nation's blessings. But are there any individual blessings for which we feel grateful? Some of us just now are standing on the sidelines of life, feeling abused as if we were God's stepchildren allowed to look on at the party but for whom there are no gifts.

We are not stepchildren, there are none such in the divine family. We are all favorite children. But some of us are acting like sulky children, hanging back in a corner and muttering because the party isn't going according to our ideas. We can imagine the heavenly Father speaking to these sulkers somewhat as the gentle father of the prodigal did in the old parable: "Son, all that I have is thine. The family storehouse is open, and you are free to go in any time and take what you want. Come now, enter into the joy of the household."

As we get ready for Thanksgiving, therefore, let us take a careful look at ourselves and see what we have to be thankful for.

First, for life—just life, without anything added. With life, no matter how far down in the depths we may be, anything is possible. We may call upon God: His hand is instantly reached down to us to draw us out of the pit. We give thanks for life.

Next we give thanks for hope of better things coming

to us now. When Pandora of the Greek myth opened the mysterious box and let out the stinging troubles of life upon the childhood of the world, she found that she had kept one prisoner in the box, the fairy creature with rainbow wings named Hope. Like most of the old myths this one had a germ of truth for its foundation. When all the troubles of life descend about our head we perceive among them the rainbow wings of hope. The child of God does not accept hope merely as an airy visitor touching him for a moment in his despair. Hope is a much more solid thing than that. It is founded upon God's promises brought to us by Jesus Christ, it is a sister to the faith that brings the invisible into sight, and also to the love that transmutes the material into the spiritual.

■ ■ THEN WE GIVE thanks for the small common blessings that lie all about us. We are so accustomed to them that we cease to notice them. But let one of them be removed; we at once begin to know the infinite blessing of the dear common things. Sunshine, rain, home, family, friends, flowers, the woods, the mountains, the sea. If you are in the city where few of the beauties of nature meet your eyes, there is still the sky above, changing with

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One there is who is good.—JESUS

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almost every hour of the day. In the city you still touch beauty which is one of the links connecting the material with the spiritual world. Every city now ministers to the souls of its people. There are parks, art galleries, cathedrals, stately public buildings. Enjoy these, and give your individual thanks for them.

Give thanks for your job if you have a job, and if you haven't one, for the job you will have soon. Perhaps you don't feel thankful for the job; it is a humdrum, stifling

routine, and you yearn to do fine, noble, constructive things. But there are no humdrum and stifling jobs. Look at it again. What are you doing? Making tires, toys, pottery, selling goods over a counter, baking bread, washing clothes? Then you are making your contribution to the world's welfare and happiness. While you work you are blessing the consumer, you are blessing your employer by turning out fine work, you are blessing yourself and your dependents by earning money for your work. Call in God on that monotonous job. Work with Him. Put the best you have into it. Perhaps you are meant for a different—you think, a higher—sort of a job. That doesn't matter. Do this job well today. You will soon find your real place.

▪ ▪ THANK GOD for your own special gift or ability, whatever it may be. God did not send any of us into the world without tools to work with. We may have let the tools lie idle and rust until we hardly know we have them. We may have let our gift wither up from want of use. But it is there. First thank God that you have it, then dig it out and set it to work. Your talent will grow and develop with use. Do not despise it because you think it small. It may not be small once you begin to use it.

Thank God for your growth in wisdom and in knowledge of the unseen world. Are you farther up the stairway that the poet saw in vision sloping up to God? If you have gone up one step, give thanks. Are you a little kinder than you were a year ago, a little more eager to give, a little more patient, a little more harmonious with your family and associates? Do you think of God oftener? Can you now pray with sincerity, " 'Thy kingdom come. Thy will be done' in all that concerns me"? Then you are coming into the more abundant life, more abundant in every way, and there is great occasion for thanksgiving and rejoicing.

Give thanks for all the small happy things of the year: the trip to an interesting place, the visit of a friend, the reading of an interesting book, the picnic in the woods, the sermon that inspired, the concert that lifted you on the wings of music, the play that gave you glimpses of another kind of life, the gifts you received, and especially the gifts you were able to give. You will find a thousand things once you begin to list them, and you will know that your life is rich in grace and love and beauty.

■ ■ LAST AND GREATEST, give thanks to God for God. Your having begun to acquaint yourself with Him opens doors of opportunity such as you did not dream existed. Although you feel so thankful for what you know, you have only begun. When the holy men of old, the prophets and seers, tried to tell us what they had learned of God, they exhausted all their powers of description and their figures of speech, and then had to give it up. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." So for this limitless world of

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As ye would that men should do to you, do ye also to them likewise.—JESUS

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wonder and beauty, this kingdom of God into which we are entering we give thanks now and evermore, O Most High.

Truly His mercies and compassions have not failed. They are as new as on the morning of the first creation. No longer incased in a shell of selfish torpor, we find that the new song is in our mouth. For all that Thou hast given us in blessing, and for all that we are about to receive at Thy hands, we give Thee thanks, O Most High.

THE ART OF APPRECIATION

Appreciation was the magic that Jesus used in the realm of the miraculous. "Father, I thank thee" was His habitual prayer . . . The grateful heart is a magnet that draws to itself ever more and more for which to be thankful.

BY RICHARD LYNCH

EVERY PERSON recognizes the psychological effect of appreciation in his own experience. It adds zest to work and joy to life, inspiring willing, devoted service, whereas ingratitude on the other hand is "sharper than a serpent's tooth" and just as deadly. One attracts, the other repels. One opens the floodgates of enthusiasm, the other closes and barricades the sluices of plenty.

Other qualities of spirit are included in appreciation. It has clear insight, correct judgment, the beauty of harmony and good will. Only the little, narrow soul is concerned with envy and its ugly brood of jealous, critical self-seekers. Appreciation springs from fineness of character and high spiritual motive, from depth of understanding and unselfish purpose. It is the positive motive power behind gratitude, and its dynamic energy, set in motion, is both constructive and reactive. It is one of the most important and at the same time one of the simplest acts of the mind. The appreciative spirit is in closer touch with its source in All-Good than the one that takes its blessings for granted or habitually bewails its misfortunes.

Real appreciation cannot be compelled. It springs

from an inner impulse, is inspired by love and coupled with justice and understanding. It is the very foundation of continuous harmony in all human relations, whether those of the family or of the social or the business world. Love and friendship are lighted at its altar, for our friends are those who value us for what we really are. They are not blind to our faults, but they see them in relation to our virtues, and on this they base their judgment and build their appreciation.

The tender child mind cannot thrive in a coldly critical atmosphere of distrust and faultfinding. Fortunate indeed are the children whose parents understand the value of appreciative praise. Even though they may at times stray far from home, like the prodigal son, they will always remember, as he did, that in the Father's house are love and understanding: "I will arise and go to my father." How sure he was of his parent! How well he knew what he might expect!

■ ■ APPRECIATION and its expression are valuable assets in the life of an employer. In a way those who serve him are as children, looking to him for guidance. They depend upon his recognition and valuation of their efforts and are responsive to his genuine praise. The service he obtains by fear of criticism or loses from consequent lack of interest is a poor, negative thing, without the fire of enthusiasm that is kindled at the altar of appreciation.

Appreciation is a fine art involving one of the most important principles of mental action. It also includes one of the simplest laws of physics—one that even a child can understand—the equivalence of action and reaction. For every force set in motion there is an equal and opposite counterforce. There can be no action without its corresponding reaction.

Appreciation releases its stored-up energy as gratitude,

which in turn feeds the activity of thanksgiving. Force thus expended must, according to principle, react or rebound in proportion to its motive power. The life, the love, and the success we appreciate, whether in our own life or that of others, come back to us in exact proportion to the gratitude that we ourselves have set in motion.

On the other hand, if we have neglected to be grateful for our blessings, if we have taken them for granted or perhaps criticized them, we have liberated a force just as powerful—the negative force of ingratitude. Its rebound is just as inevitable as that of its opposite. The secret of so many failures lies in the tendency of most people to fix their thought upon negative conditions. They are always ready to rehearse their troubles at length, to emphasize lack and limitation, sickness and old age.

■ ■ In one of his letters to his pupil Timothy the apostle Paul wrote, "Stir up the gift of God, which is in thee." We all need this advice. We need to appreciate, not only that which God has placed within us as individuals, but all the good that has come to humanity. If we have but one talent, we need not envy another who has two or perhaps five. By recognition and use we may double and redouble, indefinitely, the one we possess. Appreciative interest and enthusiastic effort will work miracles for us, but a thought of limitation may deprive us even of that which we now have.

In relating the parable of the talents Jesus made it plain that each man received according to his ability. To one the master gave five talents, to another two, and to the third a single talent only. Appreciative endeavor soon worked miracles for the first two stewards. Grateful for their master's confident belief in their ability and honest loyalty, they at once set about the business of increasing his substance. Neither complained because he had been given *only* five or *only* two. Each fixed his attention upon

his own portion and soon each doubled its amount.

But the poor, fearful steward with no sense of appreciation in his mind and no buoyant sense of gratefulness in his heart, went "and hid his lord's money." To him the master was a hard man, selfish and unfair. What was one insignificant talent when others had been given more! So he dug in the earth of envious ingratitude and hid his trust fund. And the law worked for him also. The thought of limitation that he placed upon his portion reacted upon him in due time, for he lost even that which he had.

▪ ▪ THERE IS nothing mysterious about what we call good luck. It is the working out of principle. It is an answer to the prayer of grateful appreciation expressed in praise and thanksgiving. For that prayer is a prayer of appropriation. It woos the hidden potentialities of the universe into visible form. As the spring sun invites the hidden seeds and bulbs until they burst forth in exquisite expression, so the acknowledgment of blessings attracts and magnifies the value of our God-given heritage of life and its infinite possibilities. Appreciation was the magic that Jesus used in the realm of the miraculous. "Father, I thank thee" was His habitual prayer.

Jesus was continually calling attention to the rewards of gratitude, yet He was amazed when He unexpectedly contacted the depth of appreciation shown Him by a certain centurion who requested healing for one of his faithful servants. The Master certainly did not need the comments upon the worthiness of the man from those who stood by, He soon found it out for Himself. Among the demands made upon Jesus—demands for help and requiring His personal presence—this appeal of the Roman captain must have astonished Him.

Accustomed, as Jesus was, to being summoned at any hour and expected to sacrifice His comfort and contribute

His time and energy to all who claimed it, He said to the centurion who asked healing for his servant, "I will come and heal him." With what surprise He must have heard the centurion's reply, which was something like this: "Oh, no, sir. I appreciate Your position. I know how many demands are made upon You. I realize this because I too have responsibilities. My trouble is no greater than the troubles of others. I believe in You so implicitly I know that if You will but speak the word of truth, my servant will be healed."

▪ ▪ When Jesus heard this He marveled at both the faith and the understanding of the man, which were greater than any expressed by even His close friends and followers. We are told how in that very instant His response went out to meet the request, for "the servant was healed in that hour."

The record of the incident ends here, but we need no report of that centurion's gratitude. He was so deeply versed in the art of appreciation, so considerate of the Master, so worthy and generous that any further report of his dealings with Jesus is unnecessary. We often hear it said that the spirit of appreciation and the sense of gratitude have grown feeble and very nearly dropped out of life. There are times when we almost believe this; circumstances make this seem true. But we are often surprised, as Jesus was, to find the quality where we least expected it.

Every art requires distinctive training and steadfast practice, and that of appreciation is no exception. Of all arts of the spirit it stands closest to the soul of being, as it affects every thought and qualifies every act of its possessor. It is one of the secrets of personal charm and the first attribute of a truly great nature.

He who would be versed in this finest of fine arts must learn its technique and live and work accordingly.

He must have "the hearing ear, and the seeing eye," the wisdom to judge fairly, the love that does not envy or seek its own selfish ends or take account of evil, the desire to praise whatever is worthy both in others and in himself. As he understands life from this viewpoint, he cannot fail to recognize its privileges and its possibilities. Appreciation of these inspires his theme song, making it a psalm of praise and thanksgiving.

■ ■ AT THIS season of the year the heart of our nation is annually thrilled by a memory. Woven into the historical tapestry of America is the clear, unobliterated design of gratitude, colored by the appreciation of our Pilgrim ancestors more than three centuries ago.

The birth of any nation is fraught with interest, especially for those whose life it concerns most intimately. The nativity of America was particularly dramatic; it appealed to the imagination. Behind its conception lay the fierce desire for freedom; its birth pangs were the dangers of vast, unknown waters; its cradle was a barren, rocky coast; its attendants, savage, unfriendly tribes of strange people.

In spite of all this its first feeble cry was neither a wail of discouragement nor an expression of fear. It was an acknowledgment, a prayer behind which burned the lusty, vital spirit of appreciation. In it was recognition of a new order of living and of dependence upon the all-providing parent source of All-Good.

Many changes have taken place since that little band of Pilgrims discerned, unconsciously perhaps, the marvelous secret of growth in the practice of giving thanks. The infant nation has developed giant proportions both in extent and resources, and although at times it seems to have forgotten the record of that significant human drama which gave it life, it does keep alive some of its traditions. Annually the President of the United States issues a proc-

lamation that recalls to most minds the story of the sturdy spirit of the founders of this great nation and the principles they stood for.

■ ■ To THOSE who remember, the spirit of gratitude is a living, breathing quality; existence is a joyous privilege and Thanksgiving Day is a reminder of life's true significance. Holidays are holy days set apart and consecrated to some memory. Let us endeavor always to keep Thanksgiving Day holy, not as a day of sanctimonious solemnity, or as a day of days in which to be grateful, but as a vivid reminder of the message that each day should inspire in our heart. The grateful heart is a magnet that draws to itself ever more and more for which to be thankful. Let us magnetize ours to attract our full heritage of good.

THE PRAYER OF FAITH

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—*Hannah More Kohaus*

IT IS UP TO US

When will the world be free from unemployment? . . . When a sufficient number of the world's citizens know the truth about God, man, and the universe . . . When enough individuals knowing the Truth that frees have solved the so-called unemployment problem for themselves.

BY MARJORY H. STAGEMAN

A STUDY OF world history shows us that from the earliest times the nations have suffered more or less from an ailment known as "unemployment." While for the most part it has not had them on their back, so to speak, for long at a time, and their critical periods form only a small fraction of their years, yet there has never been a time when the nations were entirely free from this condition. In this century we witnessed an unusual and amazing sight a few years ago when practically all the nations of the earth were flat on their back with this ailment.

After much poking and tapping, the physicians—economists, college professors, statesmen, and politicians, and what not—who were finally called in to attend our own beloved Uncle Sam pompously stated the cause of his illness and consulted as to remedial treatment. It was unanimously agreed that the cause was overproduction, but opinions differed concerning the method of treatment. Some declared that the only way to get the patient on his feet again was to shelve all new inventions for a period of years; in other words, to halt all progress for, say, ten or twenty years. Others recommended increasing the purchasing power of the masses so that they

could buy the things they so much needed and thus consume what the machines produced. A few even went so far as to advocate increasing the mass buying power by taking their accumulations away from the few who had more than they needed. There were others who maintained that the only way to improve the country's health was to reduce the hours of all labor and the acreage that the farmers planted. Still others prescribed a public-works program. Many more remedies were proposed, too many to mention in this brief space.

■ ■ AFTER MANY consultations a recovery program was worked out. Several kinds of medicine were administered and those deemed most efficacious as still being administered. From the sickroom comes word that the pain is much alleviated, and we who were badly scared for a while are heartened. However, encouraged as we are about the immediate future, we are asking, "Is the alleviation of the pain the most we can ever hope for? Is our nation, is the world, never to be free from this malady? Can the world never be completely and permanently healed of unemployment?"

In answer the pessimists cry, "Look at history; doesn't it prove that the ailment is incurable?" But not so those confirmed optimists, the metaphysicians. They say: "No, the alleviation of the pain is not the most we can ever hope for. Indeed not! The time is coming when the world will be free from this inharmonious condition (no longer experience the negative belief in unemployment), when the world will be completely and permanently healed of unemployment (negative belief about the perfect action of God)."

We are a bit puzzled by the phrases "no longer experience the negative belief in unemployment," "negative bebelief about the perfect action of God"; but with the declaration "The time is coming when the world will be free"

ging in our ears we press closer. "When will that time me?" we ask.

The metaphysicians answer: "When a sufficient number of the world's citizens know the truth about God, man, and the universe. When enough individuals knowing the Truth that frees have solved the so-called unemployment problem for themselves, when they have been freed from the negative belief in unemployment, then will the so-called problem be solved for the world."

■ ■ *When enough individuals have solved the so-called unemployment problem for themselves, then will the so-called problem be solved for the world.* This arrests our attention, for we have been thinking just the opposite, that if and when the unemployment problem were solved for the world, it would be solved for the individuals of the world; that the world had to "get right" before the citizens could hope to "get right." But when we stop to consider, we see that a world problem grows out of an individual problem, is indeed an individual problem multiplied. We see that the metaphysicians are right; that when a sufficient number of individuals have solved their problem, then will the world problem be solved.

How are we as individuals to solve our problem? By knowing the truth about God, man, and the universe, the metaphysicians tell us, pointing out that this is the way shown us by the Great Teacher to solve every so-called problem. "Ye shall know the truth, and the truth shall make you free."

Now it is evident that before we can know the truth about God, man, and the universe, we must find out what the truth is about God, man, and the universe. So our first step is to discover this.

■ ■ WHAT IS the truth about God? The truth about God is that He is Spirit, love, life, Truth, divine Princi-

ple, Mind, the only substance, power, activity, creator, the only employer, employee; that He (good) is all.

What is the truth about man? Man is the idea or creation of God, Spirit, Mind. He is a spiritual being, made in the image and after the likeness of his Creator, Spirit, Mind. Man, the idea or creation, is one with Mind, the Creator. He is Mind individuated. Being Mind individuated, man is never idle, but always in the employment of Mind, always expressing the activity of Mind. Man is the medium through which or the means by which God expresses Himself, expresses divine substance, life, love, activity, and intelligence. Man is ever happy, poised, harmonious; ever in his right place and subject only to God, Mind, his Creator.

What is the truth about the universe? The truth about the universe in which we always have lived and always shall live is that it is spiritual, made or created by God. It is complete, perfect. "And God saw everything that he had made, and, behold, it was very good." The universe is filled not with sin, disease, unemployment, and the like, but with divine ideas. It is the realm of divine ideas, heaven (a perfect state of consciousness), and it is governed and sustained by Divine Principle. There is no overproduction in the only universe, heaven, and no unemployment, for Mind makes use of—employs—each and every one of its ideas.

■ ■ HAVING FOUND out what the truth is about God, man, and the universe, we have also discovered what is not the truth about God and His creation. We have found out that God is not a mindless force. He is not finite. Being good, He is not, could not possibly be, the creator of evil. Evil therefore, not being the creation of the only Creator, is not real. We have found out that man is not material; is not separated from God, his Creator; is not sick, sinful, poor, unemployed. He is not out of his

at place; not at the mercy of change and circumstance; not subject to anything but good. The universe, we have discovered, is not material; it is not incomplete and imperfect; it is not filled with un-Godlike conditions.

We now see that the inharmonious conditions that we witness are the product or manifestation of wrong thinking, of un-Godlike thinking, of negative, untrue thoughts about God, man, and the universe, and that, not being effects of the one cause, God, they are not real. Since they are the effects of negative, untrue thoughts, we see that they are false projections or illusions.

It is plain then that the unemployment situation about which we have talked and thought so much the last few years does not actually exist; that the only reality it has is the reality we give it in our own consciousness. We know that it is utterly hopeless to try to dispel a condition which does not really exist, so it is plain, too, that the unemployment situation can not be dispelled by dealing with, doctoring, the condition (effect, false projection).

■ ■ UNTIL THE cause or projector (negative belief) is dispelled, the false projection will never be completely and permanently dispelled, will not vanish into its native nothingness. When the projector is dispelled the condition that appears so real to us will automatically disappear. The projector or lie is dispelled by our recognizing its unreality, its powerlessness, and its unreality is revealed to us through right or spiritual thinking. So we see that the metaphysicians are right. The remedy for the so-called unemployment problem lies in knowing the truth about God, man, and the universe or, to put it another way, in right thinking or thinking in accordance with Principle.

Thinking in accordance with Principle, we shall not proclaim that we or any of our brothers are out of work, without opportunity, not needed; we shall not say that because we have reached a certain age there is no place for

us, or that we are no longer of any use to the world. [illegible] won't say there is not enough work for all the people [illegible] the world, so those past fifty or sixty years of age shou[illegible] be paid to quit work in order that the younger peopl[illegible] might have jobs. No, we shall not say these things, fo[illegible] they are not expressive of the Godlike thoughts we are en tertaining. Entertaining good thoughts, true thoughts, w are free from the false sense of lack and limitation, and the perfect action of Mind is visibly expressed in all of our affairs.

■ ■ KNOWING the truth, we do not think we have work for which we are personally responsible, so there is no sense of stress and strain. We realize that man (the divine idea) is the channel through which God, the only worker, expresses His perfect and eternal action.

Thinking aright, we—if we appear to be without occupation—do not go forth to find or get employment. To do this would mean that we believed ourselves to be without employment, and we should see our belief and not employment manifested. We go out knowing that we are in the employ of God; we go out to give of God's goodness to His children, to serve by reflection. We go forth to express the eternal bounty of God to His creation, and in so doing we manifest the truth that we are employed by God; we experience our understanding.

Thinking in accordance with Principle, we dispel the "mist" of false belief about God, man, and the universe, we are free from false beliefs and therefore from inharmonious conditions. Thus it is clearly seen that it is up to us whether we shall or shall not reap a good harvest. Right thinking or wrong thinking, which shall we practice? It is up to us. When will the time come when the world will be free from the inharmonious condition labeled "unemployment"? It is up to us.

THANKS BE TO GOD

Thanksgiving and praise are very powerful forces . . . There is something in the life of every one that should win his praise . . . Thanksgiving is like a ladder by which we climb beyond any undesirable thing to a height where we see the wondrous works of God and feel the power of His mighty acts.

BY NETTIE WYATT

WE ARE NOT CONFINED to the last week in November for the giving of thanks. We are taught in the Scriptures to be generous in our thanksgiving.

"Praise ye Jehovah;
For it is good to sing praises unto our God;
For it is pleasant, *and* praise is comely."

Thanksgiving and praise are very powerful forces. They work in a twofold manner. They force out the unpleasant things and impart to the mind a harmonious, receptive attitude. Keeping the vision lifted to behold the glory of the kingdom of God and keeping the heart full of gratitude for the honor of His majesty puts us in tune with the great principle of life.

Being in harmony with the law of God establishes the fact of our identity as His children and makes us heir to all that the Father has. This surely is cause for rejoicing. God gives us the fullness of His kingdom, which of course is in the invisible realm, and we have the joy of using this invisible Spirit substance to build our own world according to our needs and desires. You know how much more we appreciate the things we work for, the things we put

our own thought and effort into, than the things that come to us so easily that we take them for granted. It is the joy of accomplishment, the joy of being a channel through which the spiritual substance of God can manifest itself.

"Jehovah is good to all;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O Jehovah;
And thy saints shall bless thee."

Our work merits reward, and we are shown the tender mercies of the Lord and given the blessings of the saints.

■ ■ BESIDES THE blessings of the saints, for which we are thankful, there are many temporal things that call forth gratitude. We shouldn't overlook giving thanks for the new friends we make, for our business advancements, and for the experiences we have that help us to grow. We shouldn't overlook giving thanks for the courage and strength that have been ours to carry us forward, or for the loyalty and consideration that have been shown us. We shouldn't overlook giving thanks for the inspiration we have drawn from the marvels of nature as we see them unfold in the spring, blossom, and yield an abundance of lovely fruit, as if the earth were saying thank-you for our effort and care. And then, crowning all, we give thanks for this knowledge:

"Jehovah is gracious, and merciful;
Slow to anger, and of great lovingkindness."

If we should find ourselves confronted with discouragement or disillusionment, we can try to be gracious, full of compassion, slow to anger, and of great mercy. Graciousness, compassion, and mercy can dispel any cloud that may for the moment obscure our spiritual vision. "And let the peace of Christ rule in your hearts . . . and be ye thankful."

Giving thanks is placing the approval of our higher self on the things we do. We could not give thanks for something of which our better nature did not approve. When a thing has our approval it also commands our interest and enthusiasm, which assures the success of our undertaking. We can be thankful that God is no respecter of persons. Each of His promises can be taken as a personal pledge to each of us. I can be assured that my every desire will be satisfied, and so can you, for

"Jehovah is righteous in all his ways,
And gracious in all his works."

■ ■ EACH PERSON belongs to God and each person can rely upon every promise of God as if it had been made directly to him. The banker and the lawyer may read, "Jehovah preserveth all them that love him," and so may the day laborer or the lowest clerk: he is assured of the same protection. Neither man's vocation nor his environment keeps him from accepting the provision made for him by his heavenly Father. The only requirements are acceptance and the giving of thanks. Jesus gave thanks before He broke the bread, and He was able to feed the multitude with five loaves and two fishes and have food to spare.

The spirit of thanksgiving is an acknowledgment of good. It obliterates any thought of lack or worry. Thanksgiving is also a form of prayer and is just as effective when it fills our heart as it is when we speak it in words. It is almost paradoxical to say that we can give thanks in secret. We can and we can't. For when we are filled with the spirit of thanksgiving we radiate so much joy that every one sees and feels it. I expect that is the Father's reward for our inward prayers. Whatever the process, it is a satisfaction to feel joyous and know that perhaps some one might feel brighter because of our radi-

ance. It is the secret prayer and the open answer all in one.

When we have a season of thanksgiving, we are in harmony with the spiritual law. It is not that praise increases our good, for the fullness of all good was created by God for us in the beginning. Praising the good releases the hold that negative thinking has taken and leaves the mind a free, open channel for the richness of higher thought. With higher thought come new avenues of expression, and we can give broader scope to our endeavors.

■ ■ THERE IS no need to make comparisons with what might have been in order to find something for which to be thankful. There is something in the life of every one that should win his praise, for thanksgiving springs from the heart and not from the environment. Any one whose eye is focused to see the beauty of God has much to give him joy. Each person has a different idea of beauty. Even the things that are unattractive to some are beautiful to others, according as their perception moves them.

For the beautiful we give thanks. It pleases us and brings contentment to the soul. It takes us out of ourselves and lifts us above the commonplace. Beauty in any form, music, a painting, a natural landscape, helps us to realize that there is more in life than the regular routine of daily duties. We are glad there are things that can lift us into ecstasy. The weight of routine duties becomes lighter, and we are freer when we can associate with the beautiful.

We give thanks for God, the great universal Father. And we give thanks for the God that is our personal solace and comfort. God belongs to one person and He belongs to all. My god is my idea of God. Your God is your idea of God. Each person's idea is different and incomplete but the one God, creative Principle, is complete, and is Father to us all. His idea of man encom-

passes all persons and makes us all one in Spirit. Each different idea of God is measured according to the experience and need of the person who conceives it. As our God idea fills the mind, God becomes a more important factor in our life and the sordidness of self is crowded out. With the increase of the God idea goes also the increase of thanksgiving and joy.

■ ■ THE GOD IDEA is God's unspeakable gift to man. The spirit of man comprehends the Spirit of God and man's exaltation is unspeakable. There are no words with which to picture it, and it is too sacred to expose to the critical mind of the unbeliever. Moreover the rapture of the soul makes the personal man so humble that he has no wish to speak of his joy and no need to do so, for he could not conceal it if he tried. The light of Spirit can not be hid under a bushel.

God's communication of Himself is not within the control of man. God makes Himself felt rather than heard, and the man who lends himself to the expression of God's feeling is so uplifted that his joy is unspeakable. Feeling is beyond the description of words. It is communicated only by a mutual feeling. Mutual feeling is quiet but has understanding. It is a source of thankfulness to know that all humanity is welded together by this spiritual bond. Our spiritual bond should create within us a greater sense of kindness and consideration. It should make us loving as God is loving and compassionate as Jesus Christ was compassionate.

■ ■ SOMETIMES we have such a feeling of gratefulness for all that we have attained that it seems we have arrived at the fullness of joy. This is a state of mind that needs careful watching lest our ecstasy should be punctured by some outside thing and vanish like a toy balloon, and we should not be able easily to find it again. We must be certain that our joy is "soul-deep" and not just on the

surface. We must not invite unpleasantness, though as human beings we seem to be required to take our share, and we must not shut our eyes to it. We must develop strength enough to face whatever confronts us without losing our sense of joy in knowing that unpleasantness is not the whole of life. We give thanks that there is a way and a right way out of every difficulty and that no one can prevent us from finding that way. We cannot be completely engulfed in misfortune, for the light leading us onward and upward is within us, ever shining ahead, making plain the way.

Thanksgiving is like a ladder by which we climb beyond any undesirable thing to a height where we see the wondrous works of God and feel the power of His mighty acts. Each step upward gives us a larger vision, and soon we come to know that God's kingdom is an everlasting kingdom and that His dominion endureth throughout all generations. Then we can say with unstinting gratitude, "Thanks be to God for his unspeakable gift." Thanks be to God for that part of Himself which was given to man when He breathed into him the breath of life and man became a living soul. Thanks be to God for that bit of divinity which gives man dominion over himself and his world. Thanks be to God for His son Jesus Christ.

I believe in miracles. I have seen too many of them happen not to know they are true. And I think one of the greatest miracles is that, in a crisis, when we just do our best and go even a little way with God, He always does the rest. It is almost incredible how He helps us when we start to help ourselves.—THOMAS L. MASSON

ARE YOU A PRODIGAL SON?

When we worry, when we hate, when we get angry, when we allow our emotions to run wild without restraint, we are indulging in "riotous living" . . . You can return to your Father instantly by recognizing your true identity as a child of God.

BY JEAN PHILLIPS

WHEN YOU RECALL the story of the prodigal son and the sorry pass to which his "riotous living" brought him, you will find in his experiences no outer resemblance to your own temperate, self-controlled life. So quite naturally you will at once answer no to the question "Are you a prodigal son?" But let us ask a few other questions and discover what the answers to them reveal.

Do you ever worry? Do you ever get angry? Do you ever think negative thoughts? Do you hate any one or any thing? Do you idle away your time?

If you must answer yes to any of these questions, that automatically becomes the answer to the first one. We shall see the reason for this when we look more deeply into the inner meaning of the story of the prodigal son.

We read that he was a younger son, one who had not yet learned wisdom, and that he took the goods his father gave him, and went into a far country and wasted his substance with riotous living. This prodigal son is a figure symbolizing all of us as sons, as children of God, who have been provided by our Father with substance, with life, vital energy, creative essence. When we waste this

substance in thoughts or emotions or actions that are negative, we are being prodigal of our inheritance. When we worry, when we hate, when we get angry, when we allow our emotions to run wild without restraint, we are indulging in "riotous living." For all living that is confused or disordered or disturbed in any way may be called riotous, because it breaks the peace that is the very foundation of righteous living.

■ ■ THE SUBSTANCE that our Father has supplied for our use is the spiritual essence that surrounds and penetrates every atom in the universe. It was created with and for us, and from it we draw all that we need and desire. It is forever at hand and forever ready to respond to our thinking and obey our will.

But when we will to waste this vital substance, we separate ourselves for the time being from the source of power; we leave our Father's house. It is then that we become poverty-stricken in body, mind, and soul; we reach the level of grossness; we "feed the swine" and seek sustenance in the empty husks of materiality. However we need not remain at this low level. We can at any time say, "I will arise and go to my Father." And the moment we do so, the moment we turn again to God we receive power from Him. We are at once reclothed in garments befitting our high estate as sons of God; we are restored by the spiritual food that the Father has prepared for us.

But first we must "come to" ourselves as it is recorded that the prodigal son came to himself. We cannot rise and return to our Father until we realize that we have strayed into a far country, that the sustenance for which we are starving is given freely to the servants of our Father—to those who gladly do His will—and that we have only to return to His house and humbly acknowledge our transgression and our willingness to serve Him, to become again partakers of His bounty.

■ ■ YOU CAN return to your Father instantly by recognizing your true identity as a child of God. You can partake of His bounty by beginning this moment to use rightly the substance He has provided. To use it rightly of course your every thought and your every act must be constructive.

If this spiritual creative substance seems unreal to you because it is invisible and intangible to your physical senses, you can become convinced of its reality by experiment. Begin your experiment with an open mind. Remember that mental resistance will form an impenetrable wall around you so that you can receive nothing, whereas a receptive mental attitude will provide an open channel for the free inflow of ideas, wisdom, and inspiration.

Begin by sitting quietly relaxed and allowing your mind to dwell upon the basic principle that God is the one presence and the one power in the universe. Then try to realize that this power is the limitless, inexhaustible creative substance in which we live and move and have our being. Then open your consciousness to it. Realize its nearness. Feel its presence. Believe that with every breath you draw you breathe not only air, but the vital energy from which all things are formed. Admit its presence and it will work for you. Command it! "Call unto

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JESUS SAID: *The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you*

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me, and I will answer thee." Call into use this creative substance by believing in it, and it will answer as the visible expression of the thought you hold. If you need more physical energy, more health, more of any good thing, direct the currents of this God power into the channel of your need. But do not feel that you must make

a tremendous effort to do this. Remember that it is not done through your own personal power; it is the Father in you that does the work. In your periods of meditation remain relaxed and receptive, yet keeping clearly and positively in mind whatever it is that you wish to see manifested.

■ ■ IF YOU WILL persist in opening yourself to the vital energy in which you are immersed, you will soon find yourself with a new feeling of power. You will feel after a few moments of consciously drawing it in that you are recharged and renewed. You will find too, if you persist in directing it into your affairs and environment that things around you are also taking on new life. Don't hesitate to direct it toward anything that is in need of more life or strength or vitality, whether it be your finances, the plants in your garden, your domestic animals, or your own talents. The more you use it the more your ability to use it will develop and the more evidence you will have that it does work.

Determine then, as you go about your daily work, that you will not waste a single atom of your substance, that you will cease being a prodigal son. Resolve to make all of your thinking positive and constructive. Remember too that it is possible to waste energy by striving and straining over our work. When you exert yourself too strenuously in your work, you not only drain your mind and body of energy, but you close the channels through which new energy can flow to you. Learn to "let go and let God," remembering that of yourself you can do nothing, that only by the power of God are all things done. Cultivate the light touch, the receptive attitude, and you will find that your work does not tire you. When you consciously draw your working force from the spiritual force surrounding you, you will accomplish things quickly, easily, and joyously.

MEASURING CUPS OF TRUTH

Our part is to see good wherever it is, and only good . . . When consciousness is sustained, awakening arrives, and action follows . . . Whenever we are in conscious at-one-ment with the Christ mind, all our faculties and senses are quickened.

By Genevieve Courtney Maurer

There may be some who have gained the impression that if the world indorses a particular idea, it should straightway be cast aside. The Christ within us is our guide to decision. God substance is everywhere evenly present. Our part is to see good wherever it is, and only good. We do not condemn; that which we recognize to be good and good for us, we thankfully accept. We need to keep a helpful attitude toward the world, to know that the world too is on its upward journey, and that it is on its way to full awakening.

Certainly the world has already made many discoveries that are entirely in line with Truth. Among these are the ways by which we learn. Our whole system of modern education is founded on the idea of "establishing the consciousness" and thus awakening the capabilities of the individual. In fact, as soon as educational leaders combine the ways of teaching that they have uncovered with Truth as their source and context—as soon as they turn "the shield" toward God—there will take place the great spiritual awakening that all of us are so confidently

expecting and looking forward to.

But each of us who feels so led may pioneer in bringing forth this universal awakening, as through our mastery of self we become thoroughly alive and awake to the oneness of God's presence, power, intelligence, and substance in all things visible and invisible. Since many of us have put in long years as students in our schools, we find it easy and productive of results to make use of the methods by which we have been taught to establish Truth instead of information in consciousness. The process of intelligent repetition, by which we learned, is the same that is now used in all Occidental systems of education.

Please note particularly the use of the term "intelligent," for meaningless repetition will never bring enlightenment. Thoughtful, intelligent consideration of the truth repeated again and again will do so however, and after the awakening in consciousness we find results manifesting themselves in works.

▪ ▪ THE CHILD learns to read in this way; he also establishes habits of cleanliness, honesty, and courtesy b[illegible]hat establishing these traits in consciousness through repe[illegible], that doing. Our name for this process is "training." A[illegible]ake all tising as well as secular and religious literature, inc[illegible]hember the Bible, make constant use of repetition, becaus[illegible]g and well known that if we bring an intelligent mind to [illegible]bear on anything, we establish a consciousness or awaren[illegible]ess of it. When consciousness is sustained, awakening a[illegible]rrives, and action follows.

Indeed, when we intelligently apply what our heart reveals to be right, true, and necessary for us, we are making splendid use of the golden side of "the reversible shield." For example, divine intelligence points out to us that we have need of a greater consciousness of courage. We may affirm that divine courage is constantly being expressed through us and try sincerely to believe it. Yet

when late at night there is a strange footfall on the porch and no one else is in the house, we find ourselves quaking and growing cold with fear at the very thought of answering the door. Still, by repeatedly considering thoughtfully what true courage is and realizing that we have nothing to fear because there is One within us who is greater than any outer thing, we keep identifying ourselves more closely in consciousness with the supreme courage of the indwelling Christ.

Through this intelligent repetition of a true idea awakening comes to the fact that we are all one in the unity of God, and then the corresponding good appears in the manifestation of divine courage, or of perfect and complete love. In this matter of courage, as soon as we have progressed to an awareness of our oneness with Christ and God, we have to that extent reflected God truly and attained the victory through Him. By resolute, repeated practice we thus expand our consciousness of God and go steadily forward to greater triumphs over self.

NATURALLY each one is desirous of revealing God good own rightful individual manner, of expressing good that way suited to his talents. Consequently each one thank make out lists containing affirmations of the Truth towar vine intelligence has revealed to him as a useful means of manifesting his divinity more fully. To make these individual lists or "molds" of organized good, which the author calls "training cards," we may group the ideas that we wish to see established in consciousness under various headings, such as "Oneness with God," "Supply," "Health," "My Home," and so on. Each of us will find himself earnestly consecrated to the task of becoming one with Christ in different phases of his consciousness. Therefore quite obviously no two individuals will make cards exactly alike. Nor can one person do it fully for another, for no one except the Christ knows his

consciousness. One person may be interested in expressing God through Christ ministry in a Unity center, another through writing, still another through business; or he may find his mission in the expression of the good life, or in the perfect body, or possibly in domestic harmony. If we know what we need, divine intelligence has revealed it to us; and if we are not yet aware of it, we may ask for guidance, keeping our vision with God, and it will be made clear to us.

We ourselves, our mind, our demonstrated good are all substance. The inexhaustible substance of God is omnipresent, but the substance is formless until organized by mind. Ideas therefore are the molding agents or "measuring cups" that determine for any one both the quality and the quantity of this perfect substance. For this reason, we can be in our expression as much or as little of this good as we care to vision.

■ ■ WE HAVE SEEN that our mind or consciousness is the reflector of divine good when we keep it turned steadfastly toward God. As we intelligently sustain in this reflector all the precious ideas of God substance that have been revealed to us as ours by spiritual right, we find that they are reflected through us as demonstrations of good. The God substance, when reflected in visible, tangible, usable form is an outpictured expression of God. All is God. The indwelling Christ does the work in and through us in God.

Whenever we are in conscious at-one-ment with the Christ mind, all our faculties and senses are quickened so that we very definitely and quickly perceive the truth of each affirmation or statement on the training cards that we have made, for divine intelligence has all the aliveness and alertness of youth in action. Consequently, as daily or several times daily, always in the conscious presence of our Christ, we read over these divine reminders of God

and thus seek to become established in God's Truth, let us keep this youthful and refreshing approach to the Christ within us. Let us from Him receive simply, directly, the pure, delightful, and uplifting quickening and inspiration that results from every association with the One who is good itself and the transformer of formless God substance into the manifest substance of God.

From experience in establishing the consciousness of those truths that flash through us as our own, it has been found best for each individual who wishes to reflect more of the good of God to make out his own training cards. However as suggested models for these cards the ideas that follow are offered. Knowing always that the indwelling Christ does the work, we sustain our ideas of Truth in consciousness, and as the consciousness of good is sustained in closer and closer identity with the mind of Christ, it is expanded until we know, and know that we know, that these "measuring cups" are enlarged and filled, brimming full, with the inexhaustible, wholly good substance of God.

FOR SUSTAINED CHRIST AWARENESS

Indwelling Christ mind, divinely establish the truth in me that I may know and know that I know that—

"I and the Father are one."

The real self in me is the master of myself and of all my affairs.

I am pure Spirit: radiant, shining, white Christ light.

I am instantly and forever awake to the one Presence and one Power.

The will of God for me is complete freedom through self-mastery.

Christ is the ever-present power through which I produce good.

I feel the radiant Presence; I see my eternal substance.

I express the Christ Child purity and simplicity of character.

The radiant God substance now fills my body, mind, affairs, purpose, influence, and work, and expresses itself perfectly through me.

I am a center of divine charm, graciousness, calmness, poise, love, and serenity.

I express divine Christ love deeply, easily, freely, spontaneously, constantly, and consistently in all ways and at all times.

Truth is impersonal and impartial always; it looks beyond the human and sees through to the divine. I have a profound love of Truth. I penetrate the hidden meaning of all things.

I am truly wise: I know what I should do, and I do it.

I am steady, steadfast, and divinely stabilized in God.

With divine persistence I achieve, I complete, I reveal, I express.

I stand firm through everything while my good unfolds.

I rejoice in my increased consciousness of God—good.

I joyfully and thankfully reveal my unfoldment in divine demonstration.

FOR MY WORK

Indwelling Christ mind, divinely establish the truth in me that—

I am a living witness to God's worth and work, a divine reminder of good.

I feel the good of God. I see the good of God.

I am a center of divine vitality, strength, and energy.

My mind is alive, alert, keen in understanding.

I express the Christ mind and presence in all my activity.

I rejoice and give thanks for my right work.

I like all that I do. I inspire and achieve the best.

I do all things easily, graciously, and well, to the perfect satisfaction of all concerned.

I give and take in divine harmony. I ignore the unpleasant.

I cheerfully co-operate with All-Good.

I am awake to instant guidance and sure judgment.

I am guided to make the right contacts. I always know what I am doing.

I have the correct focus. I see things in their wholeness, as they are in God.

I intelligently foreplan the good—for myself, and for my affairs.

Wherever I am, I radiate joy, encouragement, good cheer, inspiration, peace, and the harmonizing power of the indwelling Christ.

I radiate divine love toward all my ideals.

I consciously see my work filled with the radiant, free-flowing, inexhaustible substance of God, and I know that it is wholly good.

My work is rich with the interest and bounty of the Father.

Divine love prospers and blesses me.

I clothe my work safely round with infinite love and wisdom.

FOR ABUNDANCE

Indwelling Christ mind, divinely establish the truth in me that—

I am forever awake to the free-flowing wealth of God.

I am forever aware of the eternal, indestructible substance present in and through all things.

I feel the wealth of God.

I express the wealth, plenty, and riches of God in all my ideas and affairs.

I see, feel, and know lavish abundance, and recognize it instantly.

I manifest lavish abundance in all forms of supply at all times.

I feel opulent, look opulent, and live in and express opulence at all times.

I know instantly and forever that God's substance is inexhaustible.

I know fully in consciousness and manifestation that every need is met.

I know instantly and forever that I can always give freely and generously, because in the substance of God there is always plenty to share and to spare.

I have absolute faith in the promises of God, and act upon them.

I am guided and governed by my Christ indwelling.

I am serene and confident, joyous and peaceful, being firmly established in a lasting sense of security.

I know my supply inflows evenly, easily, constantly.

I expect it joyously this instant, and always.

I take it divinely for granted.

I know that wherever I am, my wealth is there also.

I am alive and alert to the guidance of divine intelligence within me, opening my consciousness to new avenues of supply.

I use the perfect ideas that are divinely revealed to me.

I rejoice without ceasing that "my cup runneth over."

Thank You, Christ within me, for these many evidences of God substance that are constantly and freely becoming manifest through me as perfect reflections of God's good.

EDITOR'S NOTE—This is the seventh of eight articles by Genevieve Courtney Maurer. The eighth will appear in December UNITY.

Whatever you would make habitual, practice it; and if you would not make a thing habitual, do not practice it, but habituate yourself to something else.—EPICTETUS

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. We believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, and is used by permission.

Lesson 5 UNITY SUBJECT—*The Stifling of Praise.*

Nov. 3, 1935 INTERNATIONAL SUBJECT—*Judah Taken Captive.*—II Kings 25:1-12.

1. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.

2. So the city was besieged unto the eleventh year of king Zedekiah.

3. On the ninth day of the *fourth* month the famine was sore in the city, so that there was no bread for the people of the land.

4. Then a breach was made in the city, and all the men of war *fled* by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and *the king* went by the way of the Arabah.

5. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him.

6. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him.

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

8. Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem.

9. And he burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire.

10. And all the army of the Chaldeans, that were *with* the captain of the guard, brake down the walls of Jerusalem round about.

11. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive.

12. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*In gratitude to God I open my heart to divine love and wisdom through praise.*

Praise is one of the highest spiritual qualities of man's mind. When used aright it brings into manifestation in his life the sure results of obedience to divine law. The law of increase is controlled by it, divine love is revealed through it, and the other faculties of mind are all heightened by its exercise. The neglect of praise, on the other hand, puts man at variance with divine law and brings him into captivity to material forces. In this lesson praise is represented by Judah.

Back of physical man is an idea, the idea of the perfect image-and-likeness man existing in God-Mind. God created man a perfect spiritual being, and blessed His creation, seeing it as very good. Praise is thus seen to have been a creative means from the beginning.

The dominion that the spiritual image-and-likeness man was given over the earth is to be exercised under the same law by which God created him. Man is to recognize the spiritual reality back of all manifest creation and to bless it by seeing it as good. As long as he follows this

course he is at peace (dwells in Jerusalem), and his life and affairs are consciously controlled by divine justice (Zedekiah). When he allows himself to recognize and fight evil (Zedekiah rebelled against the king of Babylon), he loses his spiritual ideals and becomes subject to materiality.

A city represents a fixed state of consciousness. In man Jerusalem is the abiding consciousness of spiritual peace, the result of continuous realizations of spiritual power tempered with poise and confidence. Strife and resistance against evil reduce man's consciousness of peace to a negative state (cause a famine in the city). In this condition man loses his chief defense against the inroads of materiality: a breach is made in the city wall.

The human will and the human intellect lay continual siege to our peace of mind. When we give way to fear and try to escape entanglement by an act of will and the use of psychic forces or mere intellectual dominance, we make our plight worse instead of better. Man cannot willfully take refuge in empty, barren phases of thought and feeling ("the way of the Arabah") without losing his consciousness of spiritual freedom and his vision of reality.

The Chaldeans represent the psychic thoughts that connect the individual soul with the soul of the earth and the heavenly bodies. These nonspiritual forces form a vast army, and when man becomes involved with them he loses control of his spiritual powers (all his army is scattered from him). To fall under the sway of either psychic influences or the human intellect is to lose the vision of reality. The will to see what is just and right regardless of possible consequences to oneself is a sure sign of a free mind acting in the strength of mature thought. To fear the power of the psychic realm and seek to run away from it leads only to greater confusion. Because Zedekiah had rebelled against Babylon he was compelled to see his sons slain, and was himself carried away captive, after his

sight had been destroyed, to the city whose sovereignty he had defied. All who fight confusion with human weapons will become its victims, whereas they who fight with the sword of the Spirit, creatively praising the good and recognizing it as true and real, will be judged by its law.

There are people whose peace has been shattered by forces apparently beyond their control. Those who wish to acknowledge the action of divine law in all things but who do not understand man's part in the making or marring of his own life, often fail to see justice in what comes to them individually or to those under their observation. The purely mental or soul discernment (Nebuzaradan) that controls the manifestation of the intellectual or psychic forces in man not only destroys his consciousness of peace, but does away with all awareness on his part of his innately spiritual nature (burns the house of Jehovah). Man's higher impulses and ideals are constantly being submerged in the confusion of intellectual dominance. The intellect cannot make man free, great though its power is. Psychic forces cannot put him in touch with Truth. Those who acknowledge no higher power than these serve to give point to the words of Isaiah, "Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed." Spiritual consciousness alone is able to open men's eyes to their own well-being and happiness.

Man cannot be happy unless he is at peace and is making progress. The only true progress consists in the putting on of the perfect ideal. So long as man fails to use praise in creative acts of mind, this cannot take place. Neither can the ideal become manifest while he gives as little thought as possible to his instinct for the things of God (leaves of the poorest of the land to be vinedressers and husbandmen).

QUESTIONS

1. What does praise accomplish?

2. Under what law does man exercise his rightful dominion?

3. How are spiritual ideals lost to sight?

4. Give the metaphysical significance of the famine in the city of Jerusalem after two years of siege.

5. Explain how man loses his vision of reality.

6. What does the account of Nebuzaradan burning the house of Jehovah represent?

Lesson 6 UNITY SUBJECT—*The Work of Expressing Truth.*
Nov. 10, 1935

✦ ✦ INTERNATIONAL SUBJECT—*Ezekiel Teaches Personal Responsibility.*—Ezek. 33:7-16.

7. So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

8. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand.

9. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

10. And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live?

11. Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12. And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth.

13. When I say to the righteous, that he shall surely live; if

he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die.

14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15. If the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die.

16. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.

GOLDEN TEXT—*Each one of us shall give account of himself to God.*—Rom. 14:12.

SILENT PRAYER—*I accept the responsibility of my understanding of omnipresent Truth.*

Ezekiel means "God strengthens" or "whom God makes strong." Metaphysically the name signifies that something in us which encourages us to place our full reliance on Jehovah, allowing the Lord Jehovah (the spiritual I AM in us) to become the guardian of our spiritual thoughts (the watchman on the wall keeping an eye on all that takes place outside as well as inside the city).

The wall on which in olden times the watchman had his station may be compared to the thought habits of the individual, which surround and protect him from impulsive actions by which he might injure himself. Isaiah had some such comparison in mind when he said, "Thou shalt call thy walls Salvation, and thy gates Praise." The modern watchman guards a building or patrols the streets of a city. Since a city represents an aggregation of thoughts, streets may be said to represent routine habits of thought or methods of reaching certain desired conclusions. The "house of Israel" over which the inner consciousness of man (Ezekiel) is standing guard is his group of religious convictions and his meditations concerning God. The "mouth of Jehovah" defines every avenue through which

Truth comes to man. Intuition, so-called common sense, the higher reason, scientific proof of the truth that applies to man, ancient wisdom, all come under this heading.

How far metaphysicians should go in the work of publishing their understanding of Truth is a problem to be solved best by the aid of divine wisdom. We are responsible for the proper use of what we know of Truth, but indiscriminate publishing of our understanding in season and out of season does not always produce the best results. A thought worth remembering in this connection is found in one of the psalms of David:

> "Guide me in thy truth, and teach me;
> For thou art the God of my salvation."

The portion of Truth that applies to man is his salvation, and the aspect of Truth that saves one person may not be the one most needed by his fellow. Principles must be held fast, but a principle made manifest in conduct is more clearly presented than one expounded by precept, unless the precept falls on eager, willing ears. We must continue to use what we have discerned and proved of the Truth in our experience. If we have proved that only the good is true, we are bound to be true to this principle when we see a fellow being acting on the assumption that evil is real and a thing to be fought. We can remain loyal by pointing out the reality of good and the passing nature of evil.

One subject in which we can declare the Truth is that of life and death. The widespread belief that death is natural, inevitable, God's will for man, and therefore good in itself can be dispelled by those who are convinced that the contrary is true. The inner consciousness or saving power of the I AM in us (Ezekiel) reveals to us that death is no part of the divine law. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked." As Jehovah lives, man lives. The Spirit of the one is the breath of life of the other.

"Thou takest away their breath, they die . . .
Thou sendest forth thy Spirit, they are created."

The fact that a man habitually does right is no excuse for occasional lapses into evil. Righteousness is cumulative in its effect on character, but unless it builds up a sufficiently strong resistance against temptation to make a man temptation proof, the reserve fund of merit that it furnishes him is negligible. A man may habitually observe the rights of others and take thought for them most of his life, but if in sudden heat and passion he so far loses his self-possession as to kill even one other person, his long record as a law-abiding citizen does not prevent his being brought to trial. Nor is the self-condemnation that he feels dissipated by the reflection that this is his first offence and that it should therefore be condoned. His observance of the divine law has suffered a breach, and he must repair the breach that he has made.

The only sin that does not debar man from making a new beginning in right living is the sin that he has completely abandoned. "If the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die." What counts most is the desire and intention to change one's mind and conform one's way of living to the new outlook. Following upon the desire and intention there must be continual effort to conform the conduct to the right standard.

The one who habitually eats and drinks what is wholesome and good but on special occasions departs from this rule by indulging in intoxicants or other stimulants, may escape serious physical results. The will however does not escape weakening by such lapses, nor does the character gain the needed strength that comes from being loyal to principle in general. Education of both the will and the understanding is necessary to enable one to desire to eat and drink what is good for the body, since most

tastes are formed only in response to sense appetite.

The man who by honest labor earns enough to supply his needs is obeying the law in that respect. If through fear or for some other cause he no longer has work to do and turns to robbery or kidnaping as a means of support, he automatically loses his honesty and becomes a criminal. He remains a criminal regardless of whether any judgment is passed upon him by due process of man-made law, until he sees that no man can rightly win his living by violent means but must look to the one source for his supply, in full faith that his needs will be met. When he turns this corner he is again a law-abiding child of the Father and heir to all the riches of the inner kingdom.

QUESTIONS

1. What is the meaning of the name Ezekiel, and what does it signify metaphysically?

2. What corresponds, in the individual, to the walls of the city on which the watchman of ancient times was stationed?

3. How should metaphysicians publish their understanding of Truth?

4. Is it our duty to tell others that fighting evil is a waste of time? If not, how can we prove to them that only the good is true?

5. Name the deciding factor in repentance.

Lesson 7 UNITY SUBJECT—*Turning from Sense to*
Nov. 17, 1935 *Spirit.*

+ + INTERNATIONAL SUBJECT—*The Return from Captivity.*—Ezra 1:1-6; Psalms 126:1-6.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the

earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' *houses* of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

1. When Jehovah brought back those that returned to Zion,
   We were like unto them that dream.
2. Then was our mouth filled with laughter,
   And our tongue with singing:
   Then said they among the nations,
   Jehovah hath done great things for them.
3. Jehovah hath done great things for us,
   Whereof we are glad.
4. Turn again our captivity, O Jehovah,
   As the streams in the South.
5. They that sow in tears shall reap in joy.
6. He that goeth forth and weepeth, bearing seed for sowing,
   Shall doubtless come again with joy, bringing his sheaves *with him.*

GOLDEN TEXT—

Jehovah hath done great things for us,
Whereof *we are glad.*
—Psalms 126: 3.

SILENT PRAYER—*I turn my thoughts towards the Christ within me, and rejoice in my realization of All-Good.*

Cyrus, "rays of the sun," is thought to mean also "shep-

herd." Therefore when he captured Babylon (confusion) he began at once (in the first year of his reign) to set his new domains in order, or to shepherd them in such a way as to make his sovereignty secure. Babylonian inscriptions bear out this statement, for they declare that Cyrus, after the capture of Babylon, restored many exiled peoples to their homes. He thus cleared his realm of disaffection and rebellion, and insured strong bonds of loyalty to him in the sourrounding colonies of returned exiles. Among these were the Children of Israel, who had been captives in Babylon for several decades.

Loss of freedom entails a corresponding loss of initiative. Cyrus, not the captive Children of Israel, began the movement for the return of the captives to Jerusalem. Cyrus here represents the will acting in sense consciousness, but affected by spiritual impulses, or moved by Spirit. The Children of Israel represent the religious impulses of man, which remain in a state of confusion as long as man is immersed in sense consciousness, but which begin to show signs of harmonious adjustment as soon as he starts obeying the divine law. Obedience to divine law is the first requirement of spiritual faith, and the return of the Children of Israel from captivity fulfilled this requirement. The word of Jeremiah ("exaltation of Jehovah") was thus "accomplished." The name Jeremiah signifies spiritual faith demanding that all religious thoughts be true in observance of divine law.

Cyrus was a heathen king, yet Jehovah "stirred up" his spirit and inspired him to act in accordance with the innate principles of truth and freedom. Every act in line with the higher law provides greater scope of expression for the religious impulses of man and admits man himself into deeper peace.

According to his own statement, Cyrus, king of Persia, accomplished what Satan promised to Jesus Christ in the temptation on the mount. He gained "all the kingdoms

of the earth." The only difference lay in the fact th Cyrus attributed his conquests to Jehovah, the God o heaven, accounting material dominion a sign of spiritu power, whereas Jesus saw that ambition for material d minion deflects man from the quest of things spiritual. N one can excel in opposite lines of endeavor. Even Cyr perceived that the centralized peace of soul in which alor man truly develops his I AM power and majesty (buil "the house of Jehovah, the God of Israel . . . which is i Jerusalem") must be gained through the activity of th religious nature. "Whosoever there is among you of a his people, his God be with him, and let him go up t Jerusalem, which is in Judah, and build the house of Je hovah." The shepherd is charged to build the house, bu the actual building is the work of the sheep (the peopl of Israel or the thoughts of man that turn Godward).

The fruits of our experience while in sense conscious ness may be converted to our use in our movement towar the spiritual center of consciousness (Jerusalem). The si ver and gold, the goods, the beasts, and the freewill-offer ings represent these fruits added to our innate spiritua qualities. In the gaining of experience no effort is eve lost, even though it may be expended in ways that seem barren of real benefit at the time. Experience increase our capacity of appreciation or our ability to comprehen or measure life. The vessels of silver and gold find thei right use in the work of praise (the return to Judah) a well as in the establishing and upbuilding of peace (th rebuilding of Jerusalem).

The return to Zion ("spiritual consciousness") is at tended by results that seem unbelievable. Man is rebor into a new earth in which heaven is found to be a presen state of being. For the most part those who returned fron captivity were of a different generation from those wh were taken into captivity. To those born in sense con sciousness, who have never known anything better, th

ascent to spiritual consciousness seems as unreal as a dream. As Truth begins to be more fully realized and the higher state is seen as permanent and enduring, man is filled with joy. His whole being is then aroused to an awareness of the unseen world of spiritual power.

"Then said they among the nations,
Jehovah hath done great things for them."

The freeing action of Spirit does not take effect with the tumultuous force of a headlong cataract. The change steals over a person gently, filling him with a sense of peace and a realization of the grace and beauty of life.

"Turn again our captivity, O Jehovah,
As the streams in the South."

"The streams in the South," though they flow softly, at length reach the sea, and man too reaches complete freedom in the higher consciousness, even though his progress up from the bondage of sense may be interrupted times without number, and may at times appear imperceptible to him as well as to others.

Experience is at times a stern teacher, and he who cultivates qualities that will flower into spiritual living may have to continue his efforts through hardship as well as in seasons of joy and rejoicing. The law of action and reaction that he sets in motion will turn his weeping into joy as he learns to look to the Christ within him for the light that ripens the sheaves of character that he is now gathering.

QUESTIONS

1. What is the meaning and significance of Cyrus?
2. Why did Cyrus and not the Children of Israel initiate the movement for their return to their own land?
3. Name the first requirement of spiritual faith, and show how it is met in this lesson.
4. By whom is the "house of Jehovah" rebuilt in Jerusalem, and what does this statement mean?

5. In what way does the return to spiritual consciou ness seem unreal?

Lesson 8 UNITY SUBJECT—*The Work of Spiritua*
Nov. 24, 1935 *izing the Body.*

+ + INTERNATIONAL SUBJECT—*The Messag of Haggai and Zechariah.*—Hag. 1:2-8; 2:8, 9; Zecl 4:6-10.

The following texts may be studied in connection wit this lesson: Ezra 3:1—6:22; Psalms 84:1-12; Hag. 1:9-15 2:1-23; Zech. 4:1-5.

2. Thus speaketh Jehovah of hosts, saying, This people say It is not the time *for us* to come, the time for Jehovah's hous to be built.

3. Then came the word of Jehovah by Haggai the prophe saying,

4. Is it a time for you yourselves to dwell in your ceile houses, while this house lieth waste?

5. Now therefore thus saith Jehovah of hosts: Consider you ways.

6. Ye have sown much, and bring in little; ye eat, but y have not enough; ye drink, but ye are not filled with drink; y clothe you, but there is none warm; and he that earneth wage earneth wages *to put it* into a bag with holes.

7. Thus saith Jehovah of hosts: Consider your ways.

8. Go up to the mountain, and bring wood, and build th house; and I will take pleasure in it, and I will be glorified, saith Jehovah.

8. The silver is mine, and the gold is mine, saith Jehovah o hosts.

9. The latter glory of this house shall be greater than th former, saith Jehovah of hosts; and in this place will I giv peace, saith Jehovah of hosts.

6. Then he answered and spake unto me, saying, This is th word of Jehovah unto Zerubbabel, saying, Not by might, nor b power, but by my Spirit, saith Jehovah of hosts.

7. Who art thou, O great mountain? before Zerubbabel *tho shalt become* a plain; and he shall bring forth the top stone wit shoutings of Grace, grace, unto it.

8. Moreover the word of Jehovah came unto me, saying,

9. The hands of Zerubbabel have laid the foundation of this ıouse; his hands shall also finish it; and thou shalt know that ehovah of hosts hath sent me unto you.

10. For who hath despised the day of small things? for hese seven shall rejoice, and shall see the plummet in the hand ›f Zerubbabel; *these are* the eyes of Jehovah, which run to and ro through the whole earth.

GOLDEN TEXT—

I was glad when they said unto me,
Let us go unto the house of Jehovah.
—Psalms 122:1.

SILENT PRAYER—*My body is a harmonious expression ›f spiritual power and wisdom.*

The old idea that the body of man is inherently evil .nd that his only chance of freedom from this condition s to be gained through death, is being exploded in the ight of better understanding. If, "the universe is only a ;reat thought," the body of man is a manifestation, in part, ›f the universal thought by virtue of which all things exist. A great thought is good, and the body is innately good .lso. If at times it seems to be "carnal, sold under sin," his condition is due to the quality of the thought in which t is immersed. For

"Thought in the mind hath made us. What we are
By thought was wrought and built."

Since, then, the body is the temple of Jehovah or the :xpression of the idealized I AM, the sooner we realize his and begin to think of it as an expression of a spiritual deal the better it is for us in our work of demonstrating reedom from evil. Those who think that the completion ›f the "house not made with hands" must await their ar- ival in some future state, after death, are laboring under mistake, as were the returned captives when they said, 'It is not the time *for us* to come, the time for Jehovah's

house to be built." It is high time now for the body to come into its true estate.

A great deal of thought is being bestowed upon the care of the body in our day, but the result, pleasing as it may be from an esthetic viewpoint, shows little sign of a spiritualizing influence. The body may be exquisitely groomed and yet may express only material thought. Aids to external beauty are not peculiar to our age. Personality has always made use of them under the heading of style. Isaiah itemized those of his day as the "anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers; the headtires, and the angle chains, and the sashes, and the perfume-boxes, and the amulets; the rings, and the nose-jewels; the festival robes, and the mantles, and the shawls, and the satchels; the hand-mirrors, and the fine linen, and the turbans, and the veils." Man may dwell in a ceiled house (a body pampered by luxury, perfect in all its appointments) and yet allow the true body of Spirit substance no chance whatever to appear.

In order to give the I AM its proper expression, man must consider his ways and determine by the effects of his actions the things that conduce to the building up of the true spiritual body. In doing this he cultivates a realization of good as taking the place of seeming evil. That insight in man which heralds his full deliverance from oppression is represented by the prophet Haggai. A joyous, free state of mind insures to man an abundance of rich substance and life for mind and body. It feasts upon the truth daily, and foretells the working out of good.

To "go up to the mountain, and bring wood, and build the house" is to ascend into the consciousness of Spirit in order to lay hold of the idea of substance and incorporate this idea in the body. The noted French doctor A. Gueniot who lived to be 102 years of age—chiefly, he insisted, because he took his own advice—gave as his rule for keeping young the formula "Empty your

ain." The French Academy of Medicine, as long ago 1922, indorsed this method of retaining vigorous health d youthfulness. The method consisted of ten or fifteen nutes' complete mental relaxation each day, during ich the patient was told to cease thinking altogether. octor Gueniot admitted the impossibility of making the nd a blank for more than a minute or two at first, but held that the practice is worth more than eight hours sleep and that it explains the youthfulness of many so-led "old" men. No one can climb the mount of high piration so long as his mind is loaded with the excess ggage of personal thoughts and opinions. The mind ist be unloaded before it can be filled with new, con-uctive thoughts.

The reward of surrendering personality is immediate. e most precious mental gifts (represented by silver and ld) may be made one's own, and instead of allowing the dy to grow old and enfeebled by the inroads of disease, enlightened one can direct it consciously into a state of rfection hitherto unknown. "The latter glory of this use shall be greater than the former . . . and in this ce will I give peace, saith Jehovah of hosts."

Peace comes to man, as to nations, "not by might, r by power, but by my Spirit." The race of nations supremacy in naval armament and military prepared-ss overlooks this simple rule of peace. The "moun-n" of obstacles in the way of world amity will be oothed and leveled down before the Christ Spirit, in ich every nation will desire peace and will think of it d work for it, instead of fearing and expecting war. The methods of spiritual consciousness ("the hands Zerubbabel") are all the body needs in order to mani-t perfection. "The hands of Zerubbabel have laid the ndation of this house; his hands shall also finish it." othing that concerns his true body is too small or in-nificant to receive man's care and attention. "Who

hath despised the day of small things?" The seven sense (the five usually mentioned plus intuition and telepathy may seem small things, but through them man makes cor tact with consciousness. "*These are* the eyes of Jehovah which run to and fro through the whole earth." Th spiritualized senses connect man directly with things d vine.

QUESTIONS

1. What do the words "Jehovah's house" represent
2. What determines the status of the body in regar to good or evil?
3. How do we learn to build the true spiritual body
4. Of what use is mental relaxation in the upbuildin process?
5. How does man realize peace? Does the same rul apply to nations?

ALL IS YOURS

All is yours when faith upholds you,
  Ere you send your silent plea,
Heav'n unlocks her richest treasure
  For your waiting eyes to see.

All is yours, when faith upholds you,
  Sets your wondrous spirit free;
For our mighty One has promised
  He your all in all will be.

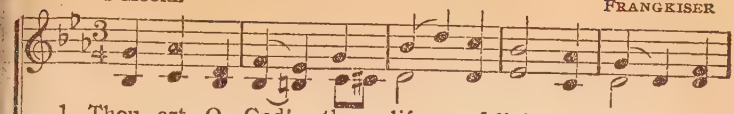
All is yours; O blessed knowledge!
  Like the sands beside the sea,
Or the drops within its waters,
  Shall your many conquests be.

—*Mary O. Page*

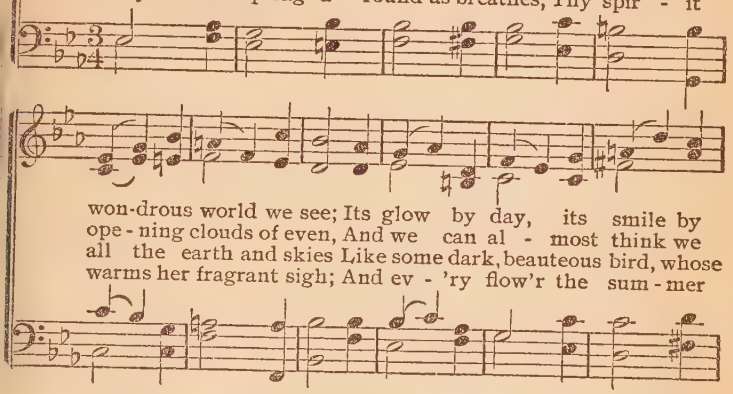
Words by
THOMAS MOORE

THOU ART, O GOD!

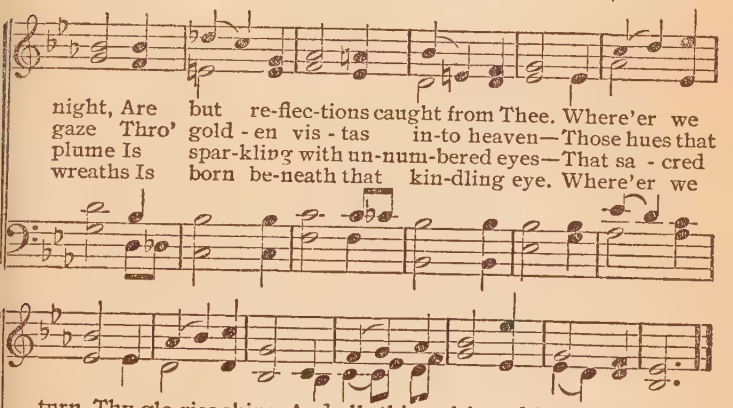
Music by
FRANGKISER



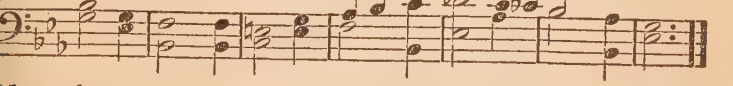
1. Thou art, O God! the life and light Of all this won-drous world we see; Its glow by day, its smile by
2. When day, with fare - well beam, de - lays A - mong the ope - ning clouds of even, And we can al - most think we
3. When night, with wings of star - ry gloom, O'er-shad - ows all the earth and skies Like some dark, beauteous bird, whose
4. The youth-ful spring a - round us breathes, Thy spir - it warms her fragrant sigh; And ev - 'ry flow'r the sum - mer



night, Are but re-flec-tions caught from Thee. Where'er we
gaze Thro' gold - en vis - tas in-to heaven—Those hues that
plume Is spar-kling with un-num-bered eyes—That sa - cred
wreaths Is born be-neath that kin-dling eye. Where'er we



turn Thy glo-ries shine, And all things fair and bright are Thine.
make the sun's decline So soft, so ra-diant, Lord! are Thine.
gloom, those fires divine, So grand, so countless, Lord! are Thine.
turn Thy glo-ries shine, And all things fair and bright are Thine.



A THANKFUL HEART

By Amy Bruner Almy

A thankful heart I lift to Thee,
Dear Father of us all. I see
Thy guiding purpose everywhere;
As though I were a child, Thy care
Each day surrounds and comforts me.

The varied seasons constantly
Rich harvests bring and ministry
Of earth and star: I bring in prayer
A thankful heart.

For work, for kindly sympathy,
For books, for friendship's loyalty,
For home and those I love who share
My life, for courage, faith to dare—
For all my praise shall ever be
A thankful heart.

Silent Unity

3E STILL, AND KNOW THAT I AM GOD"

I AM ONE WITH OMNIPRESENT SPIRIT LIGHT AND ILLUMINATION, AND I KNOW THE WAY

The Society of Silent Unity, founded more than thirty-five rs ago, is the healing department of Unity School, ministering, hout seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having h in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those whom we minister. "Give, and it shall be given unto you; d measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated kers who are devoting their lives to God's work for humanity. ey are proving daily that physical, financial, mental, and spirl difficulties can be overcome by righteous prayer. Even ugh everything else may have failed, we shall pray *with* you, we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the ner in secret in order that you may help yourself. Silent Unity raying always, and your co-operation in prayer is of mutual efit. Do not hesitate to write to us for help because your blem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

It is written in John 5:21 (King James Version), "For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will."

The American Revised Version says that the Father raises up the dead and gives them life, and that even so the Son gives life to whom He will. To quicken means to vivify, vitalize, energize, hence to make alive.

Jesus made this assertion of the life-giving power of the Son of God immediately after He had healed a man at the Pool of Bethesda who had been infirm and helpless for thirty-eight years. Jesus said to him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

Here Jesus again emphasizes sin as the cause of infirmity. All the ills of humanity are the effects of broken law, or sin. That word "sin" covers more ground than we have usually granted it. There are sins of omission and commission. If we fail to cultivate the consciousness of the indwelling life, we commit a sin of omission that eventually devitalizes the organism. To be continuously healthy we must draw upon the one and only source of life, God. God is Spirit, and Spirit pours its quickening life into our mind and body when we turn our attention to it and make ourselves receptive by trusting it to restore us to harmony and health.

In all the marvelous works that Jesus did He

never claimed His personality as their author. "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son doeth in like manner." We all have access to the Son of God identity (Christ) implanted in every one of us, and it will make manifest the perfect man planned by the Father-Mind if we will give it a chance to quicken us with creative ideas.

Let us remember that in declaring Jesus Christ as present with us we are placing ourselves in a thought atmosphere that will help us to quicken our own supermind, our Christ mind. Jesus raised His mind and body to a level permitting a life radiation without crosscurrents or discords of any kind. He preceded us and, as He said, He has prepared a "place" for us. This "place" is a spiritual radiation in the cosmic ether, in which we live, and we can feel it when we direct our attention to Jesus Christ in prayer and meditation.

When a group of earnest consecrated souls are united in the Christ consciousness they form a mighty healing battery that quickens with divine life any one who asks their co-operation in prayer. The promise is that when two or three are gathered together in prayer in the name of Christ, He is there and will do whatever they ask. This promise of Jesus Christ is being daily fulfilled in the case of thousands whose testimonies may be found in Unity Periodicals and other literature of like character.

Jesus called attention to the way in which the Creative Mind, which He lovingly called Father, had

provided for the subsistence of the birds and flowers, and that man was of more value than these, and would it not be reasonable, He argued, that the Father would also provide for man? His logic is unanswerable, and we must all admit that judging from our human ideas of providing for our children, we should expect God to have done even better for His progeny.

When we understand the nature of the creative Mind, that He is Spirit-mind, that all things come out of ideas, and that there are unlimited ideas right at the door of our mind, it dawns upon us that He has provided for us beyond our fondest dreams.

HEALING THOUGHT

Jesus Christ is now here quickening me with the healing power of Spirit, and I am restored to health and wholeness.

★ ★ ★

PROSPERITY THOUGHT

The opulence of God in Christ enriches my mind and radiates its splendor into all my affairs.

USE FROM NOVEMBER 20 TO DECEMBER 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ YOUR HELP, together with God's, has brought a great demonstration into my life, for my daughter N—— has recovered almost miraculously without undergoing the operation for acute appendicitis about which I wired you. I was told that an operation was imperative, and the doctor is an expert and a conscientious man. He said we would wait two hours when he would make a second blood count, and if it confirmed the first one he would operate at once. In the midst of trying to get N—— ready for the hospital my dazed mind remembered Silent Unity. I could not get to town to send a message, but I wrote it out, which somehow brought me steadying assurance. Simply the act of writing helped—it was a call that I hoped and prayed would be answered. And it was. A little over half an hour after I was finally able to send the telegram, I received a call from the doctor that it would be entirely safe to treat the case without operating. My gratitude and relief I shall have to leave for your imagination. N—— is now up and expects to return to school within a few days. From the bottom of my heart I am grateful for your prayers.—*A. B., El Paso, Tex.*

■ ■ SEVERAL WEEKS ago I wrote for your prayers. I was broken out with a rash and my body seemed on fire. I cannot begin to tell you how ill I was, but I began to get

better before the letter was mailed. It seemed like a miracle. You may discontinue your prayers, as I am entirely well. I thank you and bless you for your help, and I am inclosing an offering for your great work.—*M. G., Catonsville, Md.*

■ ■ YOU MAY discontinue your prayers for me. The rheumatism has entirely disappeared. I appreciate your help very much.—*E. W., Washington, D. C.*

■ ■ THROUGH your loving prayers I am renewed in mind and in body. My whole life has been transformed. I truly feel that I have been born again, thanks to your faithful ministry. May God bless Unity and may I help to send your beautiful message of Truth throughout the world.—*A. W., Evanston, Ill.*

■ ■ RECENTLY we wrote asking you to pray for our youngest son's eye. You do not know how grateful we are that his eye was saved, through the power of God. The very night we asked your assistance we were given the assurance that his eye would be all right, and it is, thank God. We are very grateful for your help.—*B. L. F., Chicago, Ill.*

■ ■ I HAVE RECEIVED great benefit from your prayers. My blood pressure was very high when I wrote to you. Now it is normal. I am very grateful for your help. May God bless you all in your wonderful work.—*V. B., Aline, Okla.*

■ ■ SOME WEEKS ago I wrote to you asking you to pray with me that I might have relief from arthritis. I cannot tell you all the marvelous results that have come about through your help in remembering me in your prayers. I have little or no pain now and a toe joint in my foot has ceased to trouble me. Before I wrote to you I could not wear shoes unless they were split in several places. Friends have commented on how well I walk and

what a large amount of work I am able to perform. I am inclosing a love offering, and with it goes the blessing of one more of the many you have set on Truth's pathway.—*J. P., Moriches, N. Y.*

FILLED WITH PLENTY

■ ■ I TELEGRAPHED to you for help when my employers announced a fifty per cent reduction in personnel. I am glad to tell you that I was wonderfully protected. In my division fourteen men were dropped. Everything seems settled for a time at least, and I am more than grateful for your help.—*A. K., Chicago, Ill.*

■ ■ I AM HAPPY to tell you that through your prayers we have had the best month in business since we opened. I fully realize each day that God is my true source of supply, and I am very happy. I read your last helpful letter often, and I can feel His love shining out to me. I am very grateful.—*J. B., Nashville, Tenn.*

■ ■ I WROTE TO YOU a few weeks ago, asking your prayers for our prosperity. My husband has now secured a position and at work that he enjoys. We both thank God and you, dear Unity workers, who are channels of blessing with your prayers for our good. I am inclosing a love offering.—*M. D., Ilion, N. Y.*

■ ■ I HAVE BEEN marvelously cared for this year, for money has come for our needs in seemingly miraculous ways. God has been so good, my life overflows with His abundance, and I have the Unity teachings to thank for showing me the way to His Truth. God prosper you in the work you are doing.—*W. O., Chicago, Ill.*

■ ■ I MUST TELL you that suddenly, almost miraculously, we found a small, lovely home priced so low that we could hardly believe it possible. We bought it for a small down payment and the balance on terms so reason-

able that we could handle them. Our pride and pleasure in it are limitless. And I give thanks and bless you for your comforting, precious ministry.—*Mrs. F. C., Denver, Colo.*

HE SHALL HAVE ABUNDANCE

■ ■ I AM WRITING to convey my heartfelt thanks to you. Many blessings have come my way since my request for your prayers and a prosperity bank. You will rejoice to know that on the very day that I received the bank my son was placed in a position that offers every opportunity for wide experience and promotion. We are very grateful for your help.—*E. C., North Toronto, Ont., Canada.*

■ ■ IT IS ABSOLUTELY amazing to me what I am able to accomplish with the amount of money that comes into my hands since I have been using the prosperity bank drill. I feel that it is a real demonstration of God's love and His power to help when you are able to manage your affairs so that you lack no good thing. I am very very grateful. Beauty and harmony is being brought out in my life and affairs, and to God be all praise and thanks.—*G. C., Richwood, Ohio.*

■ ■ I HAVE been wonderfully blessed through the use of the prosperity bank drill. I have made a careful study and application of the prosperity bank instructions, which have helped me greatly. The joy experienced is beyond words. So I praise God for His goodness and thank Unity for the help and instructions. May the blessings of God rest upon each worker at Unity.—*J. B., Alexandria, Va.*

■ ■ TWO DAYS after receiving the prosperity bank and starting the bank drill my husband got a new position and is making from three to four times as much as he was making before. Thank you, dear Unity, for your

wonderful work. It helps us to understand God and His ways and word.—*B. P., Chicago, Ill.*

SEARCH THE SCRIPTURES

■ ■ I BEGAN THE study of *Lessons in Truth* under your guidance a very discouraged, heartbroken widow with faith shaken and grief and failure on all sides. It has taken a little over a year to complete the thirteen lessons. How much I have learned, how much real wisdom and understanding I have had revealed to me since I began its study! I am an entirely different person, and all my affairs have undergone a change for the better, thanks to you, for I have been greatly helped by Silent Unity and by all your literature. I am at present teaching school, a very great demonstration by the way, as I had not taught in years. The beautiful way in which even small things are working out is a revelation to all who have followed my development. I can never thank you enough. I only pray for guidance that I may help others as you have helped me.—*F. S. C., Lynbrook, N. Y.*

MY HELP COMETH FROM JEHOVAH

■ ■ WORDS ARE inadequate to express my appreciation for the beautiful autographed *Metaphysical Bible Dictionary* which I received November 17.—*A. A. W., Los Angeles, Calif.*

■ ■ I HAVE DERIVED an endless amount of happiness from the daily lessons in *Unity Daily Word.* There is an answer for every prayer and every problem. I consider it a spiritual privilege to be a Unity subscriber.—*Mrs. O. R. C., Portland, Oreg.*

■ ■ I APPRECIATE *Weekly Unity* more and more. It has been a guide and help along my way, and when I am disturbed I pick up this little magazine and quiet and

clear my mind of any discontent. May God bless you in your work.—*A. D., Toronto, Ont., Canada.*

FREE FROM CARES

■ ■ I CANNOT BEGIN to tell you of all the good that has come into my life since I began to study the Unity teachings, but I can honestly say that no one is happier about himself than I am today. Two years ago I was very nearly a confirmed drunkard, with my home broken up. I asked for your help and today my home is united, we are happier than we ever were. I have left liquor entirely alone, and I feel stronger every day of my life. I am thanking God and blessing Unity for the man they are helping me to make of myself.—*J. W., Minneapolis, Kans.*

■ ■ DUE TO your prayers on my behalf I have been freed of the cloud of despair that was surrounding my very existence. I would indeed be remiss if I failed to inform you of the wonderful help your prayers have been to me. May God continue to bless your efforts, and may He also grant that I remain faithful to the lessons you have taught me of our heavenly Father's beneficence. —*G. C., West Roxbury, Mass.*

LOVE ONE ANOTHER

■ ■ WE HAVE HAD more peace and harmony in our home since I requested your prayers than in all the rest of the nine years of our married life. I am very grateful. —*L. F., New York City.*

■ ■ I AM WRITING to tell you of the marvelous answer to prayer that followed my request to you for help not long ago. The matter of discord in my surroundings was having a bad effect on my nerves. In less than a week after I sent you my second letter, I was transferred to another

branch office where the conditions are much happier and where I am entirely removed from the person whom I associated with the unpleasantness in my surroundings. I thank you sincerely for this change in my affairs.—*Mrs. W. M. M., New York City.*

I AM THE LIGHT

■ ■ EVERY DAY we have many things to be thankful for, and I know it is all due to the illuminating study we have made of the Unity teachings. It is nearly six years since our family began the study of Unity, and it has grown on us until now I feel that there is always an ever-present help.—*M. S., Red Key, Ind.*

■ ■ I CAN JOYOUSLY report a glorious quickening and illumination of spirit within me. It gives me a feeling of uplift and is a great comfort and help. It enables me to put myself and my affairs in the care of the Father and know that all is well. This is a very real growth for me, and I am indeed grateful and happy for it. I am praising God and thanking Him for the loving help you are giving to all mankind.—*R. B., Green Bay, Wis.*

HE IS MY REFUGE

■ ■ I THANK GOD for the peace of mind, the health, and the plenty that have been mine since I began using the prosperity bank drill.—*R. P., Jersey City, N. J.*

■ ■ YOU MAY DISCONTINUE prayers for my son-in-law. He has secured a fine position.

A week ago I wrote to you for prayers for him. He had been out of work for some time. The day following my letter to you, he received a telegram from the East offering him a position, and the next day he received an offer from a firm in Texas also offering him a place. We all are overjoyed at this wonderful answer to prayer. I

am feeling much better after a general breakdown, and I am home again from the hospital, thanks to your help. I thank God and Unity for this quick answer to our prayers.—*Mrs. B. H. T., Columbia, Mo.*

UNTO US A CHILD

■ ■ I HAVE A FINE baby boy, and I got along splendidly thanks to your prayers. The letters and lessons that you sent me so regularly before the baby's birth were a wonderful help and much appreciated. I am inclosing a love offering and thank you for your loving-kindness.—*Mrs. A. H., Lomita Park, Calif.*

■ ■ I WANT TO express my appreciation for your wonderful help before the birth of my baby and during my confinement. With your prayers everything was perfect, and I have a fine baby. Unity is the only way. I am inclosing a love offering, and may God bless you.—*Mrs. F. J. S., Urbana, Ill.*

HIS TRUTH IS A SHIELD

■ ■ I AM LEARNING through Truth that God's protecting power is with me no matter where I am. When seeming troubles arise, there is always a way out when I turn to God for assistance. Thank you, dear friends, for your prayers. I have felt the power of them very strongly. May God reward you richly.—*Mrs. F. F., Ely, Nev.*

■ ■ I ASKED for your prayers on my trip around the world. I was richly blessed every day. I had no worries or trouble of any kind, not even with the customs or any other regulations. It was a grand and glorious experience. Thank you for your prayers. God is surely a wonderful friend to have. I pray for blessings on your wonderful work.—*T. S., Honolulu, T. H.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

I am a teacher of an adult Bible class. One of my group is very much interested in Unity. We have spent some time looking over books of yours that she has brought with her. I believe that we all are sinners (Rom. 3:23), that Jesus came to earth to take our sins upon Himself (Rev. 1:5), and that by accepting Him as our Savior we become His children (John 1:12). We are not His children (Matt. 13:38) unless we are born again (John 3:2).

I have been asked to write you and ask if you will kindly state what you believe, basing it on God's word, for it is only what God says that really matters.—*Extract from a letter answered by Silent Unity.*

We are happy to help those who are interested in our work and to explain our teachings as fully as we can in a letter. We feel sure that we are both working toward the same end—the spiritual illumination of man—and if we seem to place unfamiliar interpretations upon the teachings of Jesus, we know that ultimately we shall all be joined together as one brotherhood, beholding as with a single eye the Truth, which is our Father-God.

We believe like you that all men have sinned or, as the verse you quote from Romans puts it, "fall short of the glory of God." We prefer not to use the word "sin" because the meaning usually attached to it is misleading; we say that men have fallen short of that perfection which was theirs in the beginning, which is their divine

birthright, and which shall be regained through their unfolding the Christ within.

In regard to Jesus' having "loosed us from our sins by his blood," we believe this to mean that He lived and sacrificed His life in order to show us how to regain our divine perfection. He was a man—the greatest of all men—who overcame every obstacle of materiality and finally, by giving up His life and rising triumphantly again into greater life, showed humanity that sin is a falsehood, that death is unreal, and that the only reality is life in God. To us Jesus shall always be "the way, and the truth, and the life." "Come, follow me," He said, "keep my word." This we endeavor to do to the best of our ability, for we know that as we follow in His footsteps, we too shall perceive that sin and death are unrealities and shall be freed from them forever, we too shall see again our Father-God, and shall unfold like Jesus the perfect Christ in us.

We certainly believe that we all are children of God. Were we not created in His image and likeness? In the verse you quote from Matthew the tares clearly represent the wasteful thoughts that spring from personal desire (the "Evil One"); for the whole parable is concerned with the spiritual struggle that takes place in every individual who seeks to unfold his inner spirit.

We are however not consciously the children of God so long as we deny that we are; indeed, as the verse you quote from John declares, not until we receive the Word of God. The Word of God is Truth. When we receive it, that is, when we come to realize that we are really divine, then we shall in fact be His children, Godlike and triumphant, perfect in all our ways.

You have asked us to base our reply on God's word, by which you mean the Bible. We have based it on God's word, but to us the Bible is a guide to help us find God in ourselves.

We do not mean to disparage the Bible; it is a great and inspiring work, full of uplifting truths. But if we are to profit by it, we must keep in mind that it was written by human beings and must be read altogether for the spirit rather than the letter of its message. It was written to help us find the Word of God, the inner "spirit that giveth life." When it is read in the belief that it is itself the living Word, it becomes the "letter" that "killeth."

Our purpose is to find God, and we cannot find Him in the Bible except as He is described through the words of other men, which is not enough. We must behold Him with our own eyes and hear Him with our own ears. This we shall accomplish only when we have received that "Word of God" which is not written in any book, which is a living, a moving force, the agent of creation.

"In the beginning was the Word, and the Word was with God, and the Word was God." The Word is the light that rises in the darkness, the promised Way-Shower, the divine spark in each of us, whereby we may see the Truth and commune with our Father. It is a power that springs from within ourselves, a living power that flows with splendor into the mind. It is the Spirit of love and wisdom that abides within us. It is our spiritual understanding. It is the power that heals, that quickens, that illumines.

Whenever a man speaks a kind, wise, or faithful word we hear the Word of God. It is the voice of Jesus crying, "Lazarus, come forth!" to all the world. It is the voice of every man who holds love in his heart and speaks Truth, for it is through man's innate divinity that he will overcome the world and win again to "the glory of God."

For I am come down from heaven, not to do mine own will, but the will of him that sent me.—JESUS

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

FAMILIAR QUESTIONS ANSWERED

Q. How can I advance in the study of Truth without access to a Unity center or a Truth class?

A. Enroll in the Unity Correspondence School and study right in your own home.

Q. Is this course only for those who wish to become healers or teachers?

A. It is not for them alone but also for the individual who wishes to unfold spiritually.

Q. How can I learn Truth by correspondence?

A. By studying one lesson at a time very thoroughly, and then trying to put its teaching into practice. When you have finished a lesson, write out the answers to the accompanying questions and send your paper to the School.

Q. What is the next step?

A. When you receive your paper, graded and corrected, you are to study the corrections and annotations, and then go on to the next lesson.

Q. How long will it take me to complete the course?

A. That will depend entirely upon your own interest and efforts. You can go slowly or rapidly to suit your convenience and grasp of the subject.

Q. What is the compensation for the course?

A. Since Truth is priceless, there is no fixed fee for the course. It is left to the student to decide how much he will give and when he will send in his love offerings.

Q. What must I do to be enrolled as a student?

A. Write for enrollment blank and free booklet giving full information about the school. Address your request to Unity Correspondence School, 917 Tracy, Kansas City, Mo.

UNITY LITERATURE IN STATE HOSPITAL

We are sometimes asked whether Unity can hel those who are mentally ill. Yes; there is no limit to th power of God, and Silent-70 answers every call for lite ature to be sent to State hospitals. That the patients ar being greatly benefited is shown in the letter that follows

"Your encouraging letter was received this mornin and I closed my eyes in a prayer of thankfulness to Go and Unity. I really cannot express in words my appre ciation of the literature that I have received, especiall *Lessons in Truth.* I study it every night after reading to other patients who are memorizing 'Denials' and 'Af firmations.' They have purchased composition books i which to make copies, and we repeat the statements to gether. I feel God's presence with us and your prayer for us also.

"I have been here a year, and so far God has bee my only physician, for I have taken no medical trea ment. I am thankful to whoever entered my name fo literature, and I want you to know how much it is ap preciated and what a wonderful work it is doing. I know everything is working out for my highest good."

Silent-70 sends Unity literature free of charge to an institution that requests it, and the generosity of friend makes this work possible. On one occasion a friend sen $300 with instructions that it be used in supplying Unit literature to every State hospital in the United States Her faith is being justified by the interest and advance ment shown by many of the patients.

JNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who have anded together to uphold a true standard in conducting a spiritual ninistry in keeping with the Christ teaching as interpreted by Unity chool. Centers are open daily for teaching, healing, devotional services, nd the sale of Unity literature.

ARKANSAS

ittle Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

everly Hills—Rae, R., Unity, 371 No. Bedford

lendale—Johnson, Geraldine, Unity, 119 S Kenwood; Adams, Mary Gladys, Meta Cen, 1420 Kenneth

glewood—Galpin, E., Unity, 426 E Queen

ne—Merriweather, Hazel, Unity Cen, Main and Preston

ong Beach—Newman, L., Unity, 432 Locust

os Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

akland—Morse, A., Unity, 5365 Bond

asadena—Stack, L., Unity, 11 N Oak Knoll

ichmond—Tiller, Beulah, Unity, 146 2d

acramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

an Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

an Francisco—Ingraham, E. V., 2250 Hyde; Hulbert, Robert, Unity 126 Post

anta Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

anta Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

tockton—Batson, H., Unity, 822 N Center

an Nuys—Hider, M., Unity, 14550 Victory

COLORADO

olorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

enver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

ashington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

cksonville—Miscally Henrietta, Unity Cen, 725 Hogan

keland—Hennessy, L., Unity, 321 S Mass

lando—Moore, Ocoa, Unity, 409 S Orange

. Petersburg—Young, J. W., Unity, 646 5th ave S

mpa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

icago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

ecatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

dianapolis—Powell, Murrel, Unity, Century bldg

IOWA

dar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave S. E.

s Moines—Stitt, B., Unity, 42 & Rollins

ux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

KANSAS

Kansas City—Myles, M., Unity, Gould hotel

Topeka—Pfouts, H., Unity, Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 1215 N Broadway

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Handly, Marie, Field Department, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy

St Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg

St. Louis—Eilers, Fred and Hilda, S S Unity Cen, 6100 S. Grand; Carr, Elsie, Unity Soc, 461 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Truesdell, A., Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamestown—Richards, Ella, Unity, Y W C A

New York—Lynch, R., Unity, 33 W 39th

Rochester—Meyer, Louis E. and Ethel, Unity, 633 East ave

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

Syracuse—Jeffery, H. B., 360 Green

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., East Hill Cen, 3041 Madison; Langenheim, M., 26 E 6th

Cleveland—January, V., Unity, Carter hotel

Columbus—January, G., Unity, 80 W Starr

Dayton—Crouch, E., Unity, Fine Arts bldg

Hamilton—Tahse, Louise, Unity, 117 Rose

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, Earl B., and Martha, Unity Cen, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Emery, R., Unity, 305 E Franklin
Fort Worth—Truesdell, Nell, Unity Cen, Worth bldg
Houston—Brass, L., Unity, Milam bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, S W Highland

CANADA

Edmonton—Popple, A., Unity, Empire
Winnipeg—Bowyer, E., Unity, Donalda

ENGLAND

Liverpool—Johnson, Dora, Soc. of P. St. Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "G dor" Mount Road Upton

HAWAII

Honolulu—Kearns H., Unity, 2407 Ke

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York p

LICENSED UNITY TEACHERS

Licensed Unity teachers are those who are not yet ordained, but actively engaged in fulfilling the preparation for ordination, and are holding a consistent standard in conducting their present field wo

Adams, Bonnie E., Unity Cen, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity Cl, 503 E. Maywood, Peoria, Ill.
Benning, Mary, Unity Cen, Mt. Royal Hotel, Montreal, Canada
Echlin, Elois B., Unity Assb, Levert bldg. New Orleans, La.
Elliott, Nora S., Unity Chapel, 9th and N, Bridgeport, Nebr.
Feldt, E. Roy, Unity New Colonial hotel, Washington, D. C.
Fisher, Nina V., Unity Studio, 4958 W. Adams, Los Angeles, Calif.
Hutton, Florence, Unity Cl, 418 Babcock bldg., Plainfield, N. J.
Jones, T. Conway, Unity Cen, 221A 8th Ave. W., Calgary, Canada
Lane, Eugenia B., Unity Cl, 1500 Taylor, Amarillo, Tex.
Lilly, Julia F. H., Broadway Truth Center Unity, 419 Breslin Bldg., Louisville, Ky.
Martial Octavia, Unity Cl, 370 Hamilton, White Plains, N. Y.
Schneider, Rose A., Unity, 1217 N. Andrews, Hollywood, Calif.
Scott, Beulah Ivon, Unity Cen, Wil bldg., Yakima, Wash.
Stevenson, Gladys, Unity Cl, 33 Ga Montclair, N. J.
Sweaney, Katherine, Unity Cen, 3566 Riverside, Calif.
Schliefer, Carrie, Unity Soc, 321 N. Raton, N. Mex.
St. John, Everett, Unity Cen, 904 National Bank bldg., Warren, Ohio
Wilson, Maude C., Unity Cl, Public brary, Carthage, Mo.
Whipps, Beatrice H., Unity Cen, Chamb of Commerce Bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity Cen, Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Pr Chris. Cen, 16 Royal Terrace, Ed burgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 Highland, Milwaukee, Wis.
Price, Harriet, 3411 Knight, Dallas, T

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT TH FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 311 W Monroe
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity, 1906 18th St
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 1030 Wall
Los Angeles—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684, W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 4118 Central; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
North Long Beach—Unity Soc, Cerritos & Artesia
Oakland—Truth Cen, 3006 Fruitvale; H. Capwell & Co; Unity Cen, Ebell C bldg.
Pasadena—Church of Truth, 690 E Ora Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Wome Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; T Emporium; Truth Cen, 1212 Mark Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrell
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Linc

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 1, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin
Miami, Fla—Unity Cen, 128 S. E. 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Unity Home of Truth, 116 S Michigan
Moline—Unity Cl, LeClaire hotel
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen. Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 8825 164th
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth Ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought. 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 1575 E 115th
Dayton, Ohio—Dayton Truth Cen, Industries bldg
Middletown—Unity Temple, 1014 1st

OKLAHOMA

Oklahoma City—Truth Reading Room, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Germantown—Unity Cl, 231 E Price
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Conde Smith, Tulane hotel

TEXAS

San Antonio—Unity Soc, Maverick bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity, 125 Mt. Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co. 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court; Parker Drake, 36 & 37 Upper Thames st
Manchester—Unity, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16 Royal Terrace
Glasgow—Prac. Christianity Cen, 534 Sauchiehall st., Glascow C2

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

This month

IN OTHER UNITY PERIODICALS + + +

A SALESMANAGER'S DIAGNOSIS

"Sorry to hear you've got such a bad case of anky lostomiasis," said the salesmanager. Ned was dazed b his greeting. He wasn't sick. What on earth did Kur mean? Ned had expected to be called on the carpet because his sales had been steadily falling off, but to b suspected of having some sort of malady—Ned wa frankly puzzled. "Ned's Ankylostomiasis," by Crai Davidson, will tell you what was the matter with Ned If you are a salesman, you will find help in this article which is in the November number of *Good Business*

LET GOD LIFT YOU UP

David said of God, "Thou, O Jehovah, art . . . th lifter up of my head." He knew that God could lift hin out of any situation, no matter how adverse. When yo have nothing to worry or trouble you, it is easy enoug to proclaim your faith in God, but the real test come when you are called on to face some adverse situation Then is the time to know God as the "lifter up" of you head. In the November number of *Unity Daily Wor* F. B. Whitney has an article, "The Lifter Up," which shows how by letting God lift you up you will find a new freedom and a new force within you.

A FAIR CHANCE

Eric wanted very much to win the sail-skating race. 'e could too if it were not for Gustaf Hanson. Some- ɔw Gustaf nearly always managed to outdistance every ıe else. When Eric reached the lake the day of the e carnival, there was Gustaf trying to mend his broken .il. All he needed was a piece of stout twine, and Eric ıd a piece in his pocket that very minute. But why ve it to his opponent, he asked himself. Yet Eric's ıther had always said: "Every Swede gives even his ıemy a fair chance." And Gustaf was not his enemy ıt his friend. How Eric won two victories that day is terestingly told in "Sail-Skating Race," by Dorothy eynolds, in November *Wee Wisdom.* It teaches a won- ɜrful lesson in sportsmanship.

A NEW TREASURE-MAP STORY

"He Mapped for $10,000" is the fascinating title of eatrice Pearl's treasure-map story in the November ımber of *Progress.* Frank George is the young man ho had this great dream. Did his map work? Read ıis story and learn the rules for successful treasure- apping. *Progress* features treasure-map stories and re- ɔrts from readers each month.

LET US HAVE PEACE

Peace is not an enervating condition of quiet passivity, ıt a condition in which men's best powers develop, says ardner Hunting, writing in *Weekly Unity.* He says ırther that we shall never get peace by force, nor end ar by preparedness. He gives the answer to world eace in his article, "The Gift That Goes Begging," which ɔpears in a November number of *Weekly Unity.*

A New Wee Wisdom

When you see the December number of *Wee Wisdom,* you will agree that it actually is a new *Wee Wisdom.* It will carry the same high-quality, character-building material, but the magazine will be so much improved that you will not recognize it. If you like it now, you will be even more delighted with the new *Wee Wisdom.*

In the first place the page will be increased in size to 8½ by 11½ inches, and the entire inside setup rearranged. There will also be a greater number of illustrations in color. Another important change will be the placing of the cutouts on the outside back cover. They will no longer have to be mounted on stiff paper—a fact that will please the children. The new *Wee Wisdom* will carry each month a story featuring some Bible character or incident, instead of the International Bible lesson

These and other cha will give added interest value to the magazine, we are happy to offer you new *Wee Wisdom* in t for Christmas. Let it be gift to a number of child You will be proud to send and they will be delighted receive it. The subscript price is still $1 a year.

A Visit to Doctor Cady

Last June Ernest C. Wil had the rare pleasure of c ing on Dr. H. Emilie Ca author of Unity's popu textbook *Lessons in Tru* Mr. Wilson had long hop for this opportunity, and stored his memory with details of his delightful v so that he might share th with other friends of Doc Cady. He has written an count of his interview *Progress* magazine, and it w be published next mon The title is "A Story of Emilie Cady." Watch for December number of *Pr ress.* If you are not getti

iis magazine, subscribe now ıd let every month's inspir- ıg number come to you. The ıbscription price is $1 a year.

Booklets for Gifts

We have six booklets priced : only 25 cents each, any one f which would make a nice hristmas gift for a friend. 7e list them here:

Directions for Beginners, y Charles Fillmore, brings a mple teaching, followed by mental drill to help you de- elop its practical solution. It ys a good foundation for our study of Truth.

Finding the Christ, by H. milie Cady, makes a special peal to any one who is try- ıg to live the Christ life. It elps the reader to become rmly established in the hrist consciousness.

Beginning Again, by F. B. Vhitney, encourages the ader to let go of past things ıd make today yield the full- ess of joy and peace.

Methods of Meditation, by ennie H. Croft, teaches you ow to get still and go with- ı yourself to discover in the lence the ideas that God has or you.

Through the Gate of Good, y James Allen, seeks to re- eal Truth in its simplicity; a ook rich in depth of thought and inspiration.

Out from the Heart, by James Allen, inspires the reader to strive for perfec- tion; teaches that man, being a mental being, has all the power of mind with which to transform his life.

Truth in Story Form

For some friend of yours who is just taking up the study of Truth you could not select a nicer gift book than *Lovingly in the Hands of the Father* by Evelyn Whitell. It teaches Truth in narrative form, and the stories are all true. Each one tells of a vic- tory gained through the appli- cation of Truth principles. Catching the spirit of success the reader is straightway stirred by the desire to put Truth to work in his own life and affairs.

Women Like New Recipes

For mother, wife, or sister you could not choose a more welcome gift than one of the two excellent cookbooks here offered:

The Science of Food and Cookery gives recipes for healthful and palatable dishes without the use of meat. It also gives suggestions for special menus besides scientific

information about food and nutrition. It is a handsome book, bound in durable green cloth.

Meatless Meals is a vegetarian cookbook which in addition to its practical recipes gives many helps for the housewife. For instance, it explains the care of food, how to plan meals, how to cook vegetables so as to retain their health-giving elements, and so forth. This book is bound in linen.

A Book of Meditations

All Things Made New, by Frances W. Foulks, is a book of forty-nine meditations to meet various needs. In it you will find a blessing for the home, a table blessing, prayers for health, prosperity, and success, prayers for the different seasons of the year. Some friend of yours would be delighted with this book for Christmas.

Improved Booklet

Have you ordered your copy of *The Silence* in its new, durable binding? *The Silence* is a booklet that you will use regularly for years to come. Its author, E. V. Ingraham, explains to you in a clear, simple way the mean and practice of the siler The price of this booklet always been 50 cents, anc will not be raised, regardl of the fact that the new bi ing is more expensive.

For Your Gift List

A book that will please a friend of yours is *Miscel neous Writings,* by H. Emi Cady. Each of its elev chapters is complete in itse and each is of interest a benefit to any one who is tr ing to pattern his life aft that of the Master. This boo in lovely flexible bindin would make an especially a ceptable Christmas gift. this binding it is priced at $ and it comes also in gree cloth binding, priced at $

Adventures Forestalled

A friend writes us tha she mailed Ernest C. Wi son's book *Adventures i Prosperity* to one who, sh felt, was in need of such message. After a time sh received this word:

"I haven't read your boo yet, because the "boss" go hold of it the day it arrive and has read it once and i now reading it again. H

ays it is a grand book, and hat he will bring it back to ne in a few days. So you ee my adventures in prosperity have been foretalled."

Do not delay your own njoyment of this worthvhile book. It has a real nessage of inspiration and vould make a lovely gift.

Now Is the Time

Do you remember saying luring the Christmas rush ast year, "Next year I am going to do my shopping arly"? Well, now is the ime to begin, even though Christmas may seem a long vay off yet.

You will want to remember some of your friends with Jnity books and periodicals, vhich give such big values at uch small cost. Make out our order and send it in now. f you will do this, you will nelp yourself and make it asier for us too. We will nold your gifts until just in ime for Christmas mailing.

The Holy Guest

Next month in *Unity* magazine Zelia M. Walters will nave a beautiful Christmas story, "The Remembered Birthday." It pictures the Master dining in the home of David and Tamara on David's birthday. A year passes, and David and his family recall the occasion and are grieved because Jesus is no longer on earth. But they decide to go ahead with plans for the birthday feast and to set a place for Him at the table in the hope that He may somehow return to them. The day dawns and unlooked-for events take place, which bring David and his household great happiness and exaltation. The author fancifully records this as the beginning of the world's Christmases.

Progress Progresses

Next month you will hardly know *Progress* magazine! Its dimensions will be increased to 8½ by 11½ inches, making it a standard-sized magazine. The cover too will be different; a panel will be added to the present design to bring out more definitely the fact that *Progress* is a magazine devoted to spiritual advancement. The inside pages will be more open and readable, which will be another improvement. All these changes will be incorporated in the December number, so your gift subscriptions for friends will begin with the improved magazine. Send *Progress* to a number of friends this Christmas. The price is only one dollar a year.

Unity Books and Booklets

For Beginners	Caroline Napier ..... *English or German*	$ .5
	Directions for Beginners	.2
	Directions for Beginners ..... *Spanish*, $.10; *German*	.2
	Lessons in Truth ..... flexible $2; cloth	1.0
	Lessons in Truth ..... *French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.0
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.0
	Miscellaneous Writings ..... flexible $2; cloth	1.0
	Miscellaneous Writings ..... *Italian, French, German*	.75
	Unity Statement of Faith	.10
	*Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Christian Healing ..... *French*, $.75; *German*	1.00
	Divine Remedies	.50
On the Silence	Methods of Meditation	.25
	The Silence	.50
Pertaining to the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	Truth in the Home	.50
Inspirational	Adventures in Prosperity ..... cloth	1.00
	All Things Made New ..... cloth	1.00
	Beginning Again	.25
	Christ Way of Living, The ..... *German*, $.75; *English*	.50
	Faith That Removes Mountains ..... *German*	.25
	Finding the Christ	.25
	Finding the Christ ..... *German, Spanish, Swedish*	.25
	*Master Class Lessons ..... flexible $2; cloth	1.00
	*Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Remember ..... cloth	1.00
	Sunlit Way, The ..... *German or English*, cloth	1.00
	*Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	What Are You? ..... *German or English*, cloth	1.00
Devotional	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	*Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	*Usable Truth ..... flexible $2; cloth	1.00
Greeting Booklets	Holy Bread	.10
	Song of Life, The	.10
	*Twenty-Four Golden Hours	.10
	Where Blessings Begin	.10
	*Where I Am King	.10
	(20 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	Little Susie Sleep Ears	.29
	White Stockings and Other Tales	.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

24 Golden Hours

A NEW GREETING BOOKLET

A delightfully appealing story is told in this booklet by Janet Craig. A discouraged, unhappy girl tries to live for twenty-four hours as if Christ were right by her side, and her experience will be a source of great inspiration to any one who reads the story.

Other Greeting Booklets

Holy Bread—in which Zelia M. Walters relates the effect of a generous deed.

The Song of Life—the beloved 23d Psalm beautifully interpreted by Ernest C. Wilson.

Where Blessings Begin—in which Sonya Max tells of the awakening of a woman who had accepted life as mere existence.

Where I Am King—directions for attaining peace, order, and beauty in one's life, by Dana Gatlin.

Purpose of Booklets

Greeting booklets, like Christmas cards, tell your friends that you remember them, and in addition they carry messages of Truth that cheer and inspire. Twenty copies cost only $1, (in smaller lots the price is 10 cents each). An attractive mailing envelope bearing a holiday design comes free with each booklet. You can mail these booklets at a cost of 1 cent each.

Unity School of Christianity

Let Unity Help You

Christmas shopping time is almost here your problem will be to choose worth- gifts at a reasonable cost and with as effort as possible. Unity can help you solve this lem. For instance, what nicer gift for any friend a subscription for *Unity* magazine? The price is on a year, and by filling out the blank below, you can arr for three gift subscriptions with no trouble at all. Bank plan allows you seven weeks to save the amou your subscriptions, and Silent Unity prays with you your prosperity and success. Order your subscrip now, and we will hold them for Christmas mailing.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

I wish to send a twelve-month subscription for *Unity* magazi as my *Christmas gift* to each of the three friends here name Please send me a Prosperity Bank in which to save $3 for m order.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

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MIGHTIER THAN CIRCUMSTANCE

Y FRANK B. WHITNEY

This is our first book in three years by F. B. Whitney, editor of *ity Daily Word.* Its 160 pages bring you thirty-eight special articles l thirty-nine inspiring poems that have been most helpful to *Unity ily Word* readers during that time.

Among the articles you will find some very recent ones, such as iving to God 'for Keeps,' " "My Pact with Thee, O Christ," "I Give God Two Gifts," "Steadfast and Immovable," and others that have n treasured since they first appeared.

The poems in *Unity Daily Word* are often clipped and reprinted, l we believe that the ones included in this book are especially de- ed. The whole trend of the book is toward helping the student to ndle his personal problems, to be mightier than situations in his ryday life.

The first edition of this new book will have as its frontispiece a ent photograph of Mr. Whitney. This is the first time Mr. nitney's picture has been published in Unity literature.

MIGHTIER THAN CIRCUMSTANCE will be ready for mailing ly in December. Order a copy for yourself and additional copies send as Christmas gifts to your friends. In dark-green cloth binding, s priced at $1; in flexible, at $2.

Besides being the editor of *Unity Daily Word,* Mr. Whitney is also the hor of the following books:

Open Doors, comprising forty-seven short, forceful articles and forty-three piring poems to help you manifest joy, health, and peace in your everyday and affairs. A cloth-bound book, priced at $1; in flexible binding, $2.

Beginning Again, stimulating your desire to erase the past and start life w. Price, 25 cents.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

MY PRAYER OF THANKS

by May Barnes Wight

I thank Thee, Lord, for love that dwells
In every friendly heart.
I thank Thee for the infinite life
Of which I am a part.

I thank Thee, Lord, for beauty,
For eyes to see it all;
For ears to hear Thy whisp'ring voice
When comes Thy still, dear call.

I thank Thee, Lord, for feet that walk
Upon Thy pathway bright;
For hands that work and give and serve
And bear a torch of light.

I thank Thee for a singing heart
That cheers me all the day.
I thank Thee most of all for Christ,
Thy Son, the Truth, the Way.